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Editorial

WHEN the project for the New English Translation of the Bible was first mooted we had our doubts about it.[1] In view of the facts that the Revised Standard Version was coming into circulation and that several modern translations were, or were soon likely to be, in the field, we wondered whether it was desirable to divert a substantial group of British scholars from the original theological work they ought to be doing in order to prepare another modern translation. But our doubts have been set at rest. The quality of *The New English Bible: New Testament*,[2] which has now appeared, is on the whole of a higher order than has been attained by any of the individual translators. Moreover, since we have never doubted the need for new versions and translations, we are glad that the prestige that will attach to the N.E.B. will commend it to the attention of many readers who have not hitherto been convinced that they have a great deal to learn about the meaning of the Bible which the A.V. could never teach them. Also, it seems that British divines have more aptitude for this kind of work than for the initiation of new developments in constructive theology: for these we still depend on the leads given by foreign divines. Our own theologians are better at harvesting and sifting than at ploughing and sowing.

There is no need to give an account here of the principles and methods of the N.E.B. They were explained in an article contributed to THEOLOGY in 1949 by the then Secretary of the Joint Committee.[3] So far as we can see, the Committee has closely followed the course which it then adopted, with the exception that the proposal to add to the translation a short glossary of "terms which are central to the thought of the Bible but for which there are no precise equivalents in English" was apparently abandoned. The excellence of the new translation will not make other translations useless. For while success in translating is more consistently maintained in the N.E.B. than in any of the others, yet there are certainly places where, e.g., Knox or Moffatt or Goodspeed or Schonfield achieved a happier rendering. Preachers and expositors will still find it an advantage to consult several modern translations.

As we have previously confessed, we used to be under the common but mistaken impression that only the A.V. and the R.V. were authorized for public reading in church, and that modern translations, including the N.E.B., would require some kind of authorization before

[1] Cp. THEOLOGY, July 1947, p. 241.
[2] O.U.P. and C.U.P. 21s. and 8s. 6d.
[3] G. S. Hendry, "New Translation of the Bible", THEOLOGY, June 1949, pp. 203–8.

they could be used in this way. That is not the case. The A.V. and the R.V. possess no exclusive authorization nor indeed any formal authorization at all, and modern translations do not require any official sanction.[1] It is only by experimental use that the intrinsic worth of a new version or translation can be estimated. There is a difference between reading to oneself and reading aloud to others. We expect the N.E.B. to win its way on both counts.

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We received the corrected proof of the following article from the late Dean of Winchester on the day of his death. It must have been one of the last things to which he was able to give his attention. Dr Sykes had for long been a valued contributor to THEOLOGY, and a friend and counsellor to whom the editor frequently had recourse. With the whole Church of England we mourn the loss of a great ecclesiastical historian. *Requiescat in pace.*

The Cathedrals' Commission Report

WHEN 120 years ago Lord Henley described deans and canons as "the monks and friars of Protestantism", it is to be feared that he meant, not that they were the spiritual élite of the Church, but that they were drones and idlers. Such was the general estimate of cathedrals in 1840; and its atmosphere influenced the Act of Parliament of that year. By its provisions *382* Canonries without the obligation of residence were suppressed and *81* Residentiary Canonries were also suppressed. According to the figures in an Appendix to the 2nd Report of the Ecclesiastical Commission of 1836, it was estimated that the total annual receipts of all the English Cathedrals amounted to *£216,651*; of which it was proposed by the above-mentioned suppressions to take *£125,357* per annum for the increase of stipends of the parochial clergy. Similar drastic measures were taken in respect of the revenues of bishoprics. This is the historical background to the present position outlined in the Cathedrals' Commission Report. The Ecclesiastical Commissioners and their successors the Church Commissioners have fulfilled their responsibility nobly in regard to the parochial clergy. During the twentieth century also the bishops have been well cared for by the Commissioners. But cathedral foundations have become the Cinderellas of the Church of England.

Their present parlous condition is recognized by the Report, and for this recognition and for the attempts proposed to effect a *partial* relief, the Cathedrals must be duly grateful to its authors. It may be observed in passing that the personnel of the Commission does not include a single dean or residentiary canon of any of the pre-Reformation Cathedrals, whether secular or monastic. But the question to be asked is: *How far are its proposals adequate?*

(i) Criticism may be offered of the suggestion that *a Dean* (or

[1] See THEOLOGY, 1956, pp. 133, 179, 289, 309 f., 334.

Provost) and 2 *Canons* constitute a sufficient "minimal constitution" for all Cathedrals. Of course the Report emphasizes that this *is* a minimum. *But we may be sure that, once accepted as sufficient, to-day's minimum will become to-morrow's maximum.* Indeed the Report takes credit to itself for its liberality in this respect. "We gave careful thought to whether we should suggest a more restrictive view of cathedral work, but decided against it." Is this breach with age-long tradition justified? So long ago as the Statutes of St Osmund of Sarum, towards the end of the eleventh century, it was laid down that a cathedral should have *4 principal dignities,* a dean and 3 canons. In 1836 the Report which led to the drastic reduction of the establishment in cathedrals, nevertheless recommended that all Cathedral chapters should consist of a Dean and 4 Residentiary Canons, one of whom should hold the office of archdeacon. Is it seriously contended that Cathedrals in 1836 were so much more vigorous and active as to need *4* Canons, whereas in 1961 only 2 are necessary? Similarly the Report of the Cathedrals' Commission presented to the Church Assembly in 1928 regarded a Dean and 4 Residentaries as the norm. Is it therefore believed that Cathedrals in 1961 are doing so much *less* work for the diocese and church as to need only *one-half* of the staff required in 1928?

It is pertinent to recall the verdict of Bishop A. C. Headlam on the proceedings of the Property and Revenues' Commission, out of whose Report to the Assembly in 1924 there sprang the first Cathedrals' Commission. "Another proposal that is made is for reducing the number of Canons in the Cathedrals. It appears as if these reformers thought that a cathedral church was something like a parish church, that the Canons were to be looked upon as a sort of curates. It is suggested that with two, or at the outside three, Canons, it will be quite possible for the services to be carried on, and the idea that a Canon has any other duty except to attend services in church does not seem to have crossed the minds of these reformers. . . . I may say that in the early meetings of our Commission on Property and Finance, the question of reduction in the number of Canons was brought forward several times, but I notice that it was gradually dropped and that no mention was made of it at the end." Unfortunately the reverse seems to have happened in respect of the present Cathedrals' Commission; and whereas, for example, Bishop Headlam suggested that Gloucester Cathedral "should look forward" to *6* canons, the present prospect is for a minimum of 2.

More recently, the experience of Bishop Bell at Chichester may be cited. When he became bishop, the Chapter had *4* canons; subsequently this number was reduced to *3*, owing to financial stringency; but when, later still, the Administrative Chapter requested a further reduction to 2, he embarked upon a Visitation of the Cathedral in 1948, the result of which was his refusal of the request. Backed by his own experience as Dean of Canterbury, he urged that a reduction to 2 Canons would be a sign of defeatism and despair, and instead exhorted the dean and chapter to seek means of expanding, rather than restricting, their number.

It is proper therefore to argue that the Commission's proposal of a minimal establishment of a Dean and 2 Canons is both wholly inadequate and also a retrograde step in the long history of Cathedrals, the effects of which will be to restrict the *present* services which they render to the diocese and Church.

It is worthy of observation in passing, also, that the Church Commissioners' estimate of £3,300 for the stipends of a Dean plus 2 Canons is based on the calculation of £1,500 for a Dean and £900 for a Canon. In *1924* Bishop Headlam contended that a Dean should receive £1,500 and a Canon "not less than £800". More than 30 years later, despite catastrophic changes in the value of the £, the Commissioners still accept the *1924* level of Headlam.

(ii) There is indeed an unsatisfactory vagueness in more than one place about the financial suggestions of the Report. Thus on page 9 the Report assumes "that a large part of the present grants from the Commissioners continued"; only 3 lines further down it is stated that "the present grants would be subject to some downward adjustment", and 4 lines further still it is suggested that "a reduction in the *present* grants would be in the region of 16%". What are the limits of "the region of 16%"? Might they extend to 20%, or even 25%? Surely Deans and Chapters have the right to precision, rather than vagueness, in the matter? The question is important; in the case of Winchester, a 16% reduction would amount to *£450*; and if, as is proposed on page 16, a further *£500* p.a. is to be mulcted for a Cathedrals' Fabrics Equalization Fund, then *£950* of the *£3,300* is already deducted, leaving *£2,350*. If, moreover, as the Report suggests on p. 8, the musical establishment "needs about *£750* per annum per cathedral more than at present", this would leave *£1,600* for *all* other purposes.

(iii) One of the chief anxieties of Deans and Chapters, as the Report recognizes, is the maintenance of capitular houses, a problem of peculiar difficulty at Winchester owing to the size of many of the houses in the Close, particularly the historic Deanery house. Yet here the Report achieves its nadir of vagueness. After suggesting the establishment of a special Dilapidations Scheme for Cathedral houses, to be administered by the Church Commissioners, the Report observes: "*Somebody* would, of course, have to pay the annual premiums." Yes; but *who*? The Deans and Chapters? And if so, *how much*? If in addition to the loss of £450 on present grants and the tax of £500 for the Fabric Fund, Winchester had to pay a further premium to the dilapidations scheme, how much would be left of the £3,300 which at first sight seemed so lavish and generous? Surely the Deans and Chapters have a right before approving this section of the Report to know *who* is to pay the premiums, and *how much*.

(iv) Equally unsatisfactory is the proposal on page 16 for the tax of *£500* p.a. towards a Fabrics' Equalization Fund, in the hope of receiving a return in 21 years. The amount spent on the fabric of Winchester Cathedral during the last five years has amounted to £12,904; and repairs cannot wait 20 years for attention.

(v) Finally, there is one remarkable omission from the Report. The

Cathedral Commissioners' Report of 1928 recalled the instruction given to them by the Church Assembly "to consider the best means of promoting the greater efficiency of the Cathedral Chapters regarded as centres of learning". The 1961 Report is silent on this question; and naturally so. For the reduction of Cathedral Chapters to a minimal establishment of a Dean plus 2 Canons bids fair finally to extinguish the treasured tradition of Cathedrals as the homes of sacred learning. The extent of such a loss may be illustrated by the brilliant galaxy of canons of Hereford, Lilley, Bannister and Capes. It is perhaps less surprising, since the human agents of learning are disregarded, that little should be said of the responsibility of Deans and Chapters for the maintenance of Cathedral Libraries. At Winchester there is the continuous cost of repairs and rebinding to Bishop Morley's library, not to mention the responsibility of caring for the Winchester Bible.

In general, the Cathedrals' Commission Report would seem to have given insufficient recognition to the differing needs of the several cathedrals, ancient and modern. Can it be contended that Canterbury needs no more Canons than Chelmsford? or Durham than Derby? or Winchester than Wakefield? The principle of "differentials" needs to be more widely applied. Twice, in 1926 and 1929, the *Preface* to *Crockford* has expressed the fear that "the Church as a whole is not yet fully alive to the value, actual and potential, of cathedrals", in their threefold capacity as "homes of study, schools of sacred music and exemplars of dignity and beauty in worship". The order of these "functions of the highest importance" is noteworthy. In so far as the 1961 Report reaffirms these responsibilities, its testimony is valuable. But it may be doubted whether its recommendations are really adequate to the present-day needs of Cathedrals. The Cathedrals ask, not for charity, but for justice; that is, for the urgent redressing of the balance in view of the changes in the value of money since 1840 and more especially in respect of the services which they strive to render to the diocese and the good estate of the entire *Ecclesia Anglicana*.

NORMAN SYKES.

The Difficulties of Being a Theologian

IN prayer we speak to God; in preaching we speak from God; in theology we speak about God. In other words theology is a distinctive activity within the pattern of Christian life with its own peculiar methods and its own peculiar difficulties. And the first and foremost of those difficulties is simply this—namely that the fundamental nature of the theologian's task is speaking about God. For how can we with the imperfect and finite tools of our theological method speak adequately about the perfect and infinite God? Sometimes we try to brush aside our difficulty here as being due to the unfortunate intrusion of Greek metaphysical ideas into the domain of Judaeo-Christian thought. But of course our problem goes far deeper than

that. It is quite explicitly written into the biblical record itself. "To whom then will ye liken me, that I should be like him, says the Holy One?" (Isa. 40. 25). The answer is nothing; God is incomparable and there is nothing with which we may rightly compare him. And yet at the same time that is precisely what we have to do. And so we have to learn to live with our difficulty; all our language about God, we say, is analogical and a curious kind of analogy at that. But it is difficult to be very vividly aware of something that is always with us: either we forget about it altogether like the air we breathe, or at least we lose all sense of its odd and mysterious character as with the fact of human self-consciousness. This natural tendency to overlook something so common as to be no longer remarkable is reinforced in this case by another factor. It is in the doctrine of God himself that this fact of the analogical character of all theological knowledge is most obvious and inescapable; yet we seldom discuss the doctrine of God. In ecumenical discussion, which determines so much of the direction of our theological thinking, the doctrine of God seldom arises as a matter of explicit debate. In reports of ecumenical discussion it is not infrequently dismissed in the opening paragraph as something about which no difference of belief has been noted. And so we tend to pass over the doctrines of God, of the person and work of Christ, of the Holy Spirit and the Trinity in a single sentence and then go on to spend ten pages (and a proportionate degree of theological energy) on the subject of episcopacy. It is not always easy to remember that what we have to say about bishops will be as indirect and analogical as what we have to say about God; yet if what we have to say about them is properly theological, it cannot help having that character, for there is no genuine theology of which it is not true. And so if we would be true to our calling as theologians, we must beware of simplicity, and especially so when we come to a subject like episcopacy, which on the face of it might seem practical and straightforward. However simply and directly we may speak to God in prayer, however simply and directly we must speak from God in preaching, to speak simply about God as theologians is to be wrong. It is to forget God's word to us, "To whom then will ye liken me, that I should be like him, says the Holy One?"

This fundamental difficulty of the theological task is one that faces all theology worthy of that name, whether Christian or not. The Christian theologian has at least this measure of assistance in his task, namely that he believes that God has revealed himself to us in Jesus Christ. Here then is a further basic feature of the Christian theologian's task, but it has its own inherent difficulty. For Christ claims not simply to declare to us the truth, but in his own person to be the truth. How can we with the verbal and propositional tools of theological language speak adequately about a person, who is in himself the truth? This is a problem which exists already at an ordinary human level. Human language has been devised in the long years of man's evolution primarily as a means towards and an expression of man's mastery of his physical environment; it is only

secondarily and very imperfectly that it is expressive of the deeper levels of personal life. In the case of the person of Christ, who is the truth, this whole difficulty is greatly magnified. That truth must be expressed in words and yet at its deepest level it demands a personal mode of apprehension. This also is a difficulty of our task with which we are familiar enough; it also is one with which we have to learn to live and it also is for that reason one which we are inclined to underestimate. For all the lip-service which we pay to this conception of truth as personal, we still tend to prefer a theological system that is neat and tidy and demonstrably self-consistent. And so whether it be with theories of the atonement or with theories of sacramental grace we tend so easily to use and to be content with categories which fall short of the truly personal. But however much the exponents of scientific disciplines concerned with the material world may set forth systems which can be perfectly expressed in words or better still in mathematical formulae, we must refuse the urge to imitate. As theologians we have to use words as our means, but the truth about which we are talking is not a set of words but a person.

But there is still a third difficulty with which we have to contend. If God has revealed himself in a person who is the truth, it remains true that the full revelation of that person, the full apprehension of that truth belongs to the last day. To attain to the measure of the stature of the fullness of Christ is our destiny, not our present experience. God in his very nature is not only he who is and he who was but also he who is to come. How then can contemporary theology, fixed at this particular moment of time, speak adequately about a God and a truth which belongs in part essentially to the future? Once again the answer is, of course, that it cannot, but that it has to do so nonetheless. This also is a difficulty with which we have to live, and we seek to keep ourselves aware of it by sprinkling our theological writing from time to time with that tasty condiment, the word "eschatological". But even so we do not find it easy really to admit this intractable element in to confuse and complicate every aspect of our theology. And yet if we refuse to do so, we seriously fail in our task. If for example we produce a doctrine of the Church in terms of its original ancestry and pedigree and not at all in terms of its ultimate aim and purpose, we produce a distorted picture from which a whole dimension of faith is lacking. The God about whom we speak as theologians is a God whose kingdom has come and yet for the coming of whose kingdom we still pray, and everything that we say about him in our theology must take full notice of both those facts.

The theologian's lot is not an easy one. His task is no mere subtle manipulation of intellectual concepts. His calling as theologian incorporates at the same time a calling as seer and saint and prophet also—as seer, because he is dealing all the time with a truth beyond the range of ordinary knowledge; as saint, because he is dealing all the time with a truth, which demands to be known personally; as prophet because he is dealing all the time with a truth, which belongs in part essentially to the future. I do not think that those of

us whose work lies in the field of theology reflect either sufficiently often or sufficiently deeply upon these inherent difficulties of our calling. Such reflection would certainly not turn us all into great theologians overnight, but it might make us all a little more humble in the nature of the claims which we regularly make for our own particular theological positions.

MAURICE WILES.

Commentaries on Deuteronomy

DEUTERONOMY has been called "the key stone of the arch of Old Testament research". It certainly is the basis upon which the whole structure of modern literary and historical criticism stands or falls. Since the introduction of the Graf-Wellhausen hypothesis, much has been written calling it in question; yet, though its foundations have been battered, it remains as the most practical solution to the problems of Pentateuchal criticism. Vital to the understanding of Hebrew history and religious development is the question of the date of Deuteronomy. It is not surprising, therefore, that much of the literature which has been written about Deuteronomy during the last half-century should have been concerned with its date. Whatever the date assigned to Deuteronomy, there is no doubt that the book marked the beginning, or was the outcome, of a new epoch in Hebrew religious history. Controversy also abounds about whether the author or authors of Deuteronomy envisaged one central sanctuary at which sacrifice and worship could be offered, or whether the object of the code was to reduce the many sanctuaries in any locality to one, thus regulating worship, and securing uniformity of ritual throughout the country. Much that has been written on these and other problems vital to the understanding of Deuteronomy should warn us of the danger of isolating problems, a danger common to all intensive and specialist work. It is comparatively easy to build up, and elaborate theories without regard to other considerations. Scholars have rightly been occupied with such problems, but sight should not be lost of the one essential to the understanding of Deuteronomy, namely, that it is a book expressive of a nation's faith. It is also a book of personal religion and, as such, of universal religion. In studying commentaries this fact should be borne in mind. There is a dearth of modern scholarly commentaries on the book, and this at a time when so much new and relevant material has come to light. This discrepancy can only be made good if the use of commentaries is supplemented by a study of the many books and articles bearing on the problems of Deuteronomy.

NON-SPECIALIST COMMENTARIES, AND SUPPLEMENTARY MATERIAL

The Book of Deuteronomy. By Sir G. A. Smith. C.U.P. 1918. *The Cambridge Bible for Schools and Colleges Series*. Despite its age, this commentary, apart from Driver's well-known work, is the fullest and best in the English language. The Introduction contains a full and

well-balanced summary of the theological and ethical teaching of Deuteronomy, together with a discussion of problems relating to its date, unity of authorship and relation to other codes of law in the Old Testament. The biblical text (R.V.) is given at the head of each page, and comment below. These comments contain a wealth of learning, and are a model of sound judgment. There are a number of extended notes, as, for instance, on "the one altar", and references to the works of contemporary scholars, the Fathers, and classical literature. Hebrew words and phrases are transliterated, and reference made to the texts of the LXX and the Vulgate. The only drawback in the use of this commentary is its lack of reference to the work of biblical scholars during the past four decades.

Deuteronomy. By H. Wheeler Robinson. T. C. and E. C. Jack. 1907. *The Century Bible Series*. This excellent commentary, written by one well versed in Old Testament studies, also suffers from its age, though much of its contents is of abiding worth. There is an extensive introduction in which problems relating to the historical, theological and literary affinities of Deuteronomy are discussed. Comments appended below the printed text of the Bible (R.V.) are the outcome of wide scholarship, and are expressed with sober judgment and spiritual insight. This commentary can be recommended to the reader seeking information on difficult words and phrases, without the embarrassment of too much detail.

Deuteronomy. By H. Cunliffe-Jones. S.C.M. Press. 1956. *The Torch Bible Commentaries*. The author of this commentary no doubt found himself limited by the theological presuppositions of the series to which it belongs, namely that the real significance of the Old Testament can be found only in the New Testament. Despite the statement in the foreword to the series that "the findings and views of modern critical scholarship on the text of the Bible have been fully taken into account", the author has been somewhat selective in his use of them, and leaves unconsidered many major problems of exegesis, and ignores much material relevant to the understanding of Deuteronomy. There is a useful, if somewhat cursory, introduction. The text of Deuteronomy is not printed, but its contents are given section by section in summary captions. The approach is homiletic, and the book contains much material for meditative thought: its chief concern is with the application of Deuteronomy to present-day religious and moral problems.

Studies in Deuteronomy. G. von Rad. S.C.M. Press. 1953. *Studies in Biblical Theology Series*. This small book (pp. 96) is a translation of the German edition published in 1948. It contains seven challenging essays, fresh in viewpoint, and attractively presented. The approach is that of "form-criticism". They consist of a study of Deuteronomy in relation to other codes of law in the Old Testament and to the theological material in the early historical books. Deuteronomy is not a code of law, but "a collection of material for the public proclamation of the law". It is homiletic in character, "preaching about the commandments": each sentence of the law is followed by an exposition of it. Von Rad draws the parallel of Ezra's reading of

the law sentence by sentence, followed by a running commentary by the Levites. Old laws and cultic usages were thus expounded and given a contemporary reference. "It is," he says, "the perfect freedom with which it handles old traditions, and intersperses them with homiletics that is something completely new compared with the Book of the Covenant." Deuteronomy is not Mosaic in origin, though some of its enactments may date back to that age, or before. At a relatively late date Deuteronomy "gathers together practically the whole of the assets of the faith of Israel, resifting them and purifying them theologically". The ultimate provenance of the laws was Northern Israel, probably Shechem. Von Rad's book presupposes a thorough knowledge of the Old Testament: many of his judgments are arbitrary, and his use of the Old Testament eclectic. Though he leaves many existing problems unanswered, and creates others, his book is stimulating, and represents a new approach to Deuteronomy.

The Book of the Law. Studies in the Date of Deuteronomy. By G. T. Manley. Tyndale Press. 1957. This book is a *tour de force* in favour of the Mosaic dating of Deuteronomy. Its author claims to have made an independent study of the evidence, but there are few signs of this. His main concern is to refute the conclusions of source criticism. Internal and external evidence which conflicts with his views is ignored, and his representation of the views of some present-day writers is a travesty of them. It is tragic to find the expressions of a scholarly mind so limited by theological prejudice.

Josiah's Reforms and the Book of the Law. By D. W. B. Robinson. Tyndale Press. 1951. This author believes that Deuteronomy was of Mosaic authorship, and that it was lodged in the Temple at the time of its foundation. It was, he claims, read to the king every seven years prior to being lost at some time before Josiah's reign. The theory is largely conjectural, and fails to explain how and when such a precious book could have been lost, and why kings, prior to Hezekiah's reign, made no attempt to carry out its precepts.

Deuteronomy: its Place in Revelation. By A. H. McNeile. Longmans. 1912. This small book contains a lucid exposition of the contents of Deuteronomy, and of its relation to the other books of the Pentateuch, to the early historical books, and to the prophets. It is an excellent summary of the position accepted by the majority of scholars at the time of its publication. Though it does not take cognizance of later developments in this field of biblical studies, it provides a good background against which they can be studied.

The Decalogue. By R. H. Charles. T. and T. Clark. 1923. This book consists of fifteen lectures or sermons devoted to the interpretation of the Decalogue on spiritual and ethical lines. It has an introduction in which critical questions are discussed. The author considers that the Decalogue, in outline, goes "back to Moses". There is much of homiletic value in the book, and much that is helpful on moral problems. Some of the judgments, especially in the introduction, would appear to be hasty and harsh.

The Ten Commandments and Modern Man. By H. G. G. Herklots. 1958. Ernest Benn. This excellent pastoral exposition of the

Decalogue, illustrated from a wide field of biblical and modern writings, is well written, and of sound judgment.

Encyclopedic Biblical Commentaries. *Interpreter's Bible, Vol. II.* Ed. by G. A. Buttrick. 1953. Abingdon-Cockesbury Press. New York. This volume maintains the high standard of the series, combining erudition with reverence of approach. The section on Deuteronomy brings out its value as an expression of the nation's faith. The comments on the text show a wide acquaintance with contemporary scholarship. *The New Bible Commentary.* Ed. by F. Davidson, A. M. Stibbs and E. F. Kevan. 1953. Inter-University Fellowship, London. This commentary is designed for readers without knowledge of the biblical languages, and whose approach is conservative. Many of the contributors appear to be ignorant of the contributions of modern biblical scholarship. *A New Commentary on Holy Scripture.* Ed. C. Gore. S.P.C.K. 1928. This commentary is both devotional and scholarly in its approach. The article on Deuteronomy by J. Battersby Harford, which consists of an introduction and comments on the text, combines wide learning with sound judgment, and is fresh in viewpoint. *A Commentary on the Bible.* Ed. A. S. Peake. 1920. T. C. and E. C. Jack. The article on Deuteronomy by T. Witton Davies is fresh and scholarly, and consists of a running commentary on words and phrases which call for elucidation. It is short and precise; an excellent guide to the text. *A Dictionary of the Bible.* Ed. by J. Hastings. 1898–1904. T. and T. Clark. The article on Deuteronomy by H. E. Ryle consists of a thorough analysis of the contents of the book, and is a valuable summary of its teaching, and of the problems relating to its date and authorship.

SPECIALIST COMMENTARIES, AND OTHER MATERIAL

A Critical and Exegetical Commentary on Deuteronomy. By S. R. Driver. 1902. T. and T. Clark. *International Critical Commentary Series.* Despite the age of this commentary, it has no rivals in the English language, and is largely quoted by continental scholars. It is the basis on which all later exegetical scholarship relating to Deuteronomy is founded. Its only drawback is that of age, in consequence of which it takes no cognizance of work done by subsequent scholars, or of the discoveries of archaeologists; but this has not materially questioned the author's conclusions. This commentary is a monument of thoroughness, fine scholarship, and critical yet sober judgment. It will long remain the standard work on Deuteronomy, but there is a pressing need for its revision, or for a supplementary volume giving the results of a comparative study of Sumerian and Assyrian codes of law and philology.

Deuteronomy and the Decalogue. By R. H. Kennett. 1920. C.U.P. See also article in the J.T.S., Vol. VII. 1906. *The Code of Deuteronomy.* By A. C. Welch. 1924. T. and T. Clark. *Deuteronomy the Framework of the Code.* By A. C. Welch. 1932. O.U.P. See also article in Zeitschrift für die alttestamentlich Wissenschaft. 1925. Any study of the date and provenance of Deuteronomy would be incomplete

without reference to the challenging contributions of these two scholars. Kennett's little book is hard reading, not by reason of any obscurity of thought or expression, but because he assumes on the part of the reader an encyclopedic knowledge of the Old Testament. After pointing out the difficulties inherent in associating Deuteronomy with Josiah's reign, he places it in between the reign of Nebuchadnezzar and the return of the first exiles. It was, he suggests, the outcome of a *rapprochement* between Samaritan and Jerusalem religious leaders. Kennett's thesis is persuasive, but one would have thought that in these circumstances some reflection of the exile, of the disruption of the kingdom, and of the monarchy would be found. Though put forward with great force and learning, it has won few converts. Welch represents the opposite dating of the book. The key to his thesis is his denial that Deuteronomy demands one single central sanctuary. The main corpus of the law, Deut. 12.8–26., he asserts relates to the reform of local sanctuaries and represents legislation introduced shortly before, or soon after, the rise of the monarchy. Deut. 12. 1–7, which unquestionably demands a single sanctuary, he suggests, quite arbitrarily, was introduced into the text in post-exilic times in support of the hegemony of Jerusalem. Welch fails to recognize that there is much in the code which is inexplicable if it envisaged the continued existence of local sanctuaries: e.g. the increased distance of the worshipper from the sanctuary implied in some of the laws. Welch ignores the important question of the bearing of the Deuteromic redaction of earlier literature on its date. His second book relates to the parts of Deuteronomy preceding and following the central code. He would date these after the fall of Samaria, and attempts to trace in Deuteronomy conditions which obtained there and then. The contents of these two books are brilliantly argued, thought-provoking, and full of interest; but it cannot be said that they solve the problems involved.

The Old Testament Problem. By E. Robertson. 1950. Manchester University Press. This book shares much in common with Welch. Its author dates Deuteronomy in the early days of the monarchy, representing it as the fruits of Samuel's attempt to centralize worship, and purify the life of the nation, following the downfall of the Eli priesthood. Owing to the disruption of the kingdom after the death of Solomon, it fell into abeyance, and was not revived till the time of Hezekiah and Josiah. This thesis would be more convincing were there more biblical evidence to support it.

Die vorexilischen Gesetze Israels. By Von A. Menes. 1928. Giessen. An interesting but unconvincing thesis which treats the Code of the Covenant and Deuteronomy together, and traces their origin to social revolutions during the reigns of Jehu and Josiah respectively. Both were laws for the people, by the people.

L'Origine du Code Deuteronomique. By A. R. Siebens. 1929. Leroux, Paris. A book of unusual interest, which gives a complete bibliography of material, and discusses impartially the various views expressed up to its date of publication.

Moses and the Decalogue. By H. H. Rowley. 1951. Reprint from

the Bulletin of the John Rylands Library, Vol. XXXIV. This monograph contains an impressive argument in favour of the Mosaic origin of a Decalogue earlier than that contained in Deut. 5.

Le Décalogue. By D. S. Mowinckel. 1927. Librairie Félix Alcan. Paris. The author puts forward the thesis that the original Decalogue was exclusively cultic in character, an expanded form of which is to be found in Exodus 34. 14–26. The moral Decalogue, he claims, belongs to a period between Isaiah and Josiah's reforms. This latter claim is somewhat speculative.

Tōrā in the Old Testament. By G. Ostborn. 1945. Lund. See also *The Riddle of the Torah.* By E. Robertson in the Bulletin of the John Rylands Library, Vol. XXVII. 1943. This thesis is an interesting discussion of Hebrew legislation as it related in origin and in purpose to the deity, the king, priest and prophet. The author has a wide knowledge of contemporary literature on the subject, and, if a little laboured in presentation, is full of interesting material.

Law and Covenant in Israel and the Ancient Near East. By G. E. Mendenball. 1955. Biblical Colloquium, Pittsburgh. This reprint from the American Biblical Archaeologist contains well-documented material relating to a comparative study of Hebrew and Hittite legislation. An interesting study in an important field, but in view of the interdependence of all Middle Eastern law, the special debt to Hittite legislation is difficult to assess.

Samaritan Decalogue Inscriptions. By J. Bowman and S. Talmon. 1951. Reprint from the Bulletin of the John Rylands Library, Vol. XXXIII. This monograph provides, with photographs and transcriptions of the texts, an exact study of these inscriptions.

Assyrian Law. 1935. *The Babylonian Laws,* Vol. I, 1952; Vol. II, 1955. Clarendon Press. By G. R. Driver and J. C. Miles. These volumes, dealing with the legal codes of two cultures intimately associated with that of the Hebrews, are indispensable to any serious study of Deuteronomy. Their publication has provided an almost inexhaustible quarry of material throwing light on Hebrew legislations of the texts, material for an exact study of these inscriptions.

Das Deuteronomium und die Reform König Josias. By K. Budde. 1926. *Deuteronomische Hauptfragen.* By Ed. Konig. 1930. These two articles in the Zeitschrift für die alttestamentliche Wissenschaft are of interest and importance.

L. B. Cross.

Revised Reviews: V—F. D. Maurice's The Doctrine of Sacrifice

1. I MUST begin this "Revised Review" by "declaring an interest" in the works of F. D. Maurice. They have been my trusted friends and counsellors for the last near thirty years that I have found myself carrying the doctrinal responsibility of a somewhat isolated episcopate. *The Doctrine of Sacrifice* has been especially helpful. It con-

sists of teaching sermons preached to refute the false doctrines of contemporary popular preaching that Christ's death had changed the mind and heart of God: and that this change of heart was limited in its operation to a chosen few. In Hong Kong to-day we are embarrassed by the extent and popularity of Protestant Sects preaching the same false doctrines as those against which Maurice was contending. These sermons have been to me quite invaluable, and to my amateur mind are much more useful to the parish priest than the traditional doctrinal teaching involving Augustine, Abelard, Anselm and Co. I find it hard to understand why I was not introduced to them by my theological college, and why they are not a "must" in all clerical training to-day.

Though written in 1854 these sermons are in line with modern biblical theology in their determination to unfold what in fact the biblical writers mean by their words. We should find some of Maurice's arguments unnecessary; for we do not hold as he did so closely to the God-givenness of every section of the Scriptures. But his theology is not based on the Bible alone but on the Church and the Creeds of the Church. In his first book, *The Kingdom of Christ*, he shows us God acting through a worshipping Church with the Bible in its hand, a Church and a Bible revealing God as ruling mankind not by giving them a book, but by giving them himself.

The thoughtful laymen for whom these sermons were prepared were taken step by step through the Bible, beginning with the sacrifices of Cain and Abel and closing with the Lamb on the throne of Heaven and the King on the White Horse, whose garments are dipped in his own blood.

2. The following extracts[1] from the Introduction written by the author illustrate his point of view.

(*a*) *Two views of sacrifice*. "In these sermons I have compared (on the one hand) the sacrifice which manifests the mind of God, which proceeds from God, which accomplishes the purposes of God in the redemption and reconciliation of His creatures, which enables those creatures to become like their Father in Heaven by offering up themselves; and (on the other hand) the sacrifices which men have dreamed of in one country or another, as means of changing the purposes of God, of converting Him to their mind, of procuring deliverance from the punishment of evil, while the evil still exists" (p. xlv).

(*b*) *The Straight Line and the Crooked Line*. "My desire is to ground all theology upon the Name of God the Father, the Son, and the Holy Ghost; not to begin from ourselves and our sins; not to measure the straight line by the crooked one. This is the method which I have learnt from the Bible. There everything proceeds from God; He is revealing Himself, He is acting, speaking, ruling. Next, my desie is to ground all human morality upon the relation in which man stands to God; to exhibit whatever is right and true in man, as only the image and reflex of the original Righteousness and Truth. I cannot base this morality upon the dread of some future punishments, upon the expectation of some future rewards. I believe the attempts to make men moral by such means have failed always; I believe that they fail because they are in conformity with our notions, and not with God's purpose, as set forth in Holy Scripture" (pp. xli–xlii).

(*c*) *Man's Corrupt Heart makes "Man's Theology"*. "I find from the

[1] References are to the 3rd edition of 1893.

history of the world expounded by the Bible, that there has been always a tendency in the corrupt heart of man to make Sacrifice itself the minister of man's self-will, self-indulgence, self-glorification. Instead of giving himself up to God, man seeks to make his God, or his gods, give up to him; he offers sacrifices, that he may persuade the power which he thinks he has wronged, to exempt him from the punishment of his wrong. This is man's theology; this is what has produced all the hateful superstitions under which the world groans. If I say that the seeds of this theology, of these superstitions, are not in your hearts and in mine, I contradict the Bible, I contradict the witness of my conscience. If I suppose that there is any heathen tendency to which a Christian man is not liable, I deny the fact of the corruption in the heart of every man of the progeny of Adam, or I suppose that, by some marvellous accident, we are exempted from the operation of it. I must, therefore, ask the Bible, the book of God, to explain to me in what form that evil is likely to appear in my age and in me; I must ask God Himself to tell me how I may be delivered from it,—how I may receive the true sacrifice which taketh away the sins of the world, and so be prevented from accepting notions of sacrifice which increase and deepen the sin of the world, which suggest thoughts of God that destroy His righteousness, and make Him after the image of my unrighteousness, which lead men to practices that are hateful to Him, and destructive of themselves" (pp. xliii–iv).

3. *The Contents*

The first sermon in the book deals with the sacrifice of Cain and Abel and the apparent arbitrariness of God's acceptance of one and rejection of the other. Maurice insists that we read this arbitrariness into the text, and that it is not what the Bible says. The Bible shows that Cain's sacrifice was not given in obedient worship but with a desire to move God to do what Cain wanted. "If thou doest well, shalt thou not be accepted?" (Gen. 4. 7). The same emphasis on purity of intention and the desire to obey God is demonstrated, in Noah's sacrifice, Abraham's sacrifice of Isaac, the Passover sacrifice, the Legal sacrifices and David's sacrifice.

The Seventh Sermon begins the study of the New Testament record. It is significant that it is entitled *The Lamb before the foundation of the world.* In this title is the heart of the whole book, and indeed of the essential Catholicity of Anglican theology, as distinct from the deviationism of much Roman and Protestant popular preaching. I cannot help noticing in this City, in which we Anglicans are about 1/15th of the total Christian population, that we alone habitually use the Nicene Creed in the Communion Service. If you do not share my own gratitude for the Nicene Creed and its interpretation of man's experience of God as recorded in the Holy Scriptures and confirmed in the Church, then I beg you to read more and more of F. D. Maurice. In his Life and Letters there is recorded how he came through from Unitarianism to this Catholic Truth.

In the remaining twelve chapters all the great texts and passages of the New Testament are reviewed from the standpoint: "Here is God incarnate, reaching out to man, seeking and demanding their response and their obedience." "Redemption", "the Curse of the Law", "Propitiation", "Sin for us", "The Advocate", "The High Priest" are all examined in their biblical context. The book closes with a chapter on "The Word of God conquering by Sacrifice".

In his study of these great themes Maurice will not allow that St Paul's emphasis is less universalist than St John's:

> "I shall have to speak hereafter, for another purpose, of those words in which he (St John) declares, that we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but for the sins of the whole world. But I cannot pass them over here; because, if you will read them in connection with the first chapter of the Epistle, you will see how marvellously they sustain that doctrine of propitiation which St Paul preached to the Romans. The object of St John is expressly to bring a message concerning Him who was from the beginning; to proclaim Him as the Light, in whom is no darkness at all. And Jesus Christ is set forth as the Propitiaton by the Great Father of all, that He might be declared in this character, that the sins of them and of the world might be taken away. It may be that this Gospel sounds even broader, freer, than St Paul's. But it is not really so. In the fifth chapter of the Epistle to the Romans he declares, that as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. We cannot enlarge the force or application of such a Gospel. God will confound us, if we dare, by any arrangement of ours, to narrow it" (pp. 159–60).

4. *Man's Notions and God's Actions*

Maurice who, as a philosopher, was an "existentialist" before that name had been invented, is emphatic that we must not make the words of the Bible fit the names and the titles which we give to the doctrines of the Gospel "but rather to ask the New Testament to tell us what these names and titles signify and to show us the bonds of living connexion between them". In Sermon XIII he writes:

> "In the Epistle to the Ephesians St Paul is teaching of God and Man; what the relations between them are; how it has pleased God to establish them, restore them, make then known; He is not announcing certain conceptions which we may reduce under classes or formulas that we find convenient. I am far from wishing you to forget the names and titles by which, both in popular and learned treatises, what we call the doctrines of the Gospel are denoted. They may be of great value to us, if instead of translating the New Testament phrases into them, we ask the New Testament to tell us what they signify, to show us the bonds of living connexion between them, to remove the confusions which torment us when we think of them. For this purpose I have considered those different aspects of Sacrifice, which associate themselves with Redemption; with the deliverance from the curse of the Law; with propitiation; with remission of sins; with Christ as the Lamb known before the foundation of the world; with Christ as made Sin for us, though He knew no sin" (pp. 202–3).

Sermon XVI on Christ the Advocate has as text the familiar words "If any man sin we have an Advocate with the Father, Jesus Christ the righteous". The sermon begins as follows:

> "I do not know whether we ought to complain of our translators for rendering the same word 'Advocate' in this passage, which they rendered 'Comforter' in the fourteenth, fifteenth, and sixteenth chapters of St John's Gospel. It was not a sufficient reason for introducing a new word, that the subject which is brought before us here is different from the one of which our Lord is speaking to His disciples there. St John might have thought that it was very desirable and important to denote the Spirit of Truth, who should testify of Christ, who should bring all things to the remem-

brance of the disciples, who should convince the world of sin, and righteousness, and judgment, by the very same title which he gives here to Jesus Christ the Righteous. Interpreters have no business, in any case, to act as if they were wiser than their author, and to guard against confusion by departing from the course which he has adopted" (pp. 242–3).

This passage and many others in the book and in Maurice's other writings might suggest that Maurice was so dominated by the Eternal Being and activity of the Second Person of the Godhead that he gives less attention than is correct to the Third Person. If this is due to his being essentially Trinitarian and not Tri-theistic we would do well to follow him (see also the last sentence of this review).

5. *The Cross and the Chosen People*

The following passage gives an indication of how Maurice deals with "election" and its relation to the Cross of Christ.

> "St Paul's own education as a Jew, enabled him to see a further truth which the Gentile, however simple and serious his faith might be, was only beginning to apprehend. The Covenant of Promise—the Commonwealth of Israel—witnessed that God had adopted and still cared for Israelites, stiff-necked as they were. That had been a source of comfort and pride to St Paul till he had perceived that the law demanded actual righteousness; and certainly not less from the Jew than the Gentile. Then the thought of a formal covenant could no longer sustain him, or in the least diminish his terrors. Now when he had seen in the cross of Christ the full revelation of the God of Abraham, he perceived also the deep and true foundation of that divine election, which he had taken to be artificial and arbitrary. The Cross told him in whom it was that God had elected them, in whom He had blessed them with all spiritual blessings. It showed him the Eternal Mediator, the Living Word, in whom God had created the worlds, in whom He had held converse with the sons of men. It unfolded the mystery of the past; the Law, the Prophets, the Priesthood, the Sacrifices. But it took away the exclusiveness, the merely Jewish character, of them all. They were witness of the Man, in whom God looked not upon the sons of Abraham, but on the sons of men, in whom He would at last gather together all things, both which are in heaven and which are in earth" (pp. 201–2).

6. *The King Conquering by Sacrifice*

The subject of the last sermon is the King Conquering by Sacrifice. The text is some verses from the XIX Chapter of the Revelation: The King riding on a white horse, his garments red with his own blood, "and on His vesture and on his thigh a name written King of Kings and Lord of Lords". This sermon, and the book, close with the following words, which can appropriately close this review.

> "What we want is not that we should attain some separate and selfish bliss, but that He, who has been striving with us all our lives through, to deliver us from the separation and selfishness which have been our torment and our curse, should finally effect His own purpose; that He should be manifested to us, and to the world, as the King who has vanquished by sacrifice; that we should be His willing servants, the free children of His Father, formed into one family and body by His blessed Spirit for ever. Amen" (p. 314).

R. O. Hall.
Bishop of Hong Kong.

Letter from Israel

A HUNDRED days in Israel seems hardly long enough to have formed any valid impression. Yet first thoughts, while they may have to be checked and corrected by later experience, have the advantage of being more free from an entrenched position. Further, this is a small country in more than the geographical sense. *The Jerusalem Post*, unlike most English daily papers, has only four sides. It is possible in a short space of time to meet most of the Christian leaders in the country and at the same time to be thoroughly involved in a local situation.

Life here is undoubtedly harder and rougher than in England, but there are compensations. The vitality of the young state is evident in the imaginative agricultural schemes, such as irrigation of the Negev from the Sea of Galilee, in the life of the *kibbutzim* spread like mushrooms over the land, and in the numerous *shikunim* (blocks of flats) seen to be springing up everywhere. Also typical of a young country is the influence of the Hebrew University both in social life as well as government recruitment and policy.

Perhaps the one sore point is the extent of real democracy. It is an open secret that the threat to democracy comes not from the Communist but from the country's extreme religious group. It is unfortunate for the coalition Government that it has continually to appease this group, as was evident in last year's prolonged and tortuous debate on "Who is a Jew?" True, there is a complex historical background behind this discussion in which the Church has not too glorious a share, but the debate would have been far easier and more conclusive in a secular state. All this bears directly on to a real grievance for some of the Christian minority, and that is their difficulty in solemnizing marriages. There is no civil marriage in Israel and the Protestant churches have no *de jure* standing in this matter. It does, however, appear that the Anglican Church has at least a *de facto* right.

How does the Christian Church appear against this canvas? The Latin, Greek and Armenian communities are well established and, so far as one can judge from the outside, they appear to be well organized. They are the main custodians of Holy Places and as they are mainly constituted of racial non-Jewish minorities their right of existence is hardly questioned in the popular mind. The Protestant minority, on the other hand, is suspected of a proselytizing policy. One cannot help admiring most of the ministers and clergy who have suffered much misunderstanding and have certainly borne "the heat of the day" very often literally! As elsewhere, the words "mission" and "missionary" have fallen into great disrepute, and one feels that often the failure of one particular mission or missionary has been allotted to them all. A great logical fallacy! When all this has been said there is no room for complacency. One cannot say that all is well. It is very far from that.

In the first place there is a great need for serious stock-taking. Each Church needs to put its own house in order. There are great de-

ficiencies in organization and strategy, some so blatant that it must be evident to all. As the numbers are so small, all the more care should and could be taken to ensure that church teaching, training and discipline (also social facilities) are of such a kind as will produce Christians who have a real contribution to make of value to the community as a whole.

A second consideration must surely be that of Unity. The creation of a United Christian Council is a heartening fact, but it leaves much to be desired. From a local point of view, in one of the three largest cities, Christian disunity is hardly less than suicide. The problem is that the barriers are not only denominational and theological but also racial and linguistic. If one appraises the situation realistically, it is obvious that the pattern of division is very set and very much in a rut. While union on lines such as South India (the theological niceties of the difference to the proposed North India Scheme are hardly relevant here) is regrettably very much in the distance, every serious move towards this goal is more than worthwhile. There are in the country several projects—to particularize would be unkind—which appear rundown but they are not redundant. They cry out for unified action. This, with some effort and imagination, could be accomplished not in years but in months.

In the third place it is no defeatist policy to recognize that the Christian role in this country is that of a minority group and religion. That is not to say that the Church can give up its mission, for by its very life and word, if they are of any worth, it cannot help but attract some new adherents. There is a world of difference between this and a proselytizing policy with methods which are out of keeping with the whole nature of the Gospel. With these important provisos it is surely the duty of the Christian Church to enter into proper relation with the main religion of the land. There can be little doubt that Christianity has much to learn from Judaism and that we have matters of real importance and value to say to the Jewish faith. This dialogistic relationship has of late been brought into serious question and perhaps it has shown that the ground for such a relationship is not yet ready. We need to prepare, and this will demand effort for a proper appreciation and understanding of both Judaism and Israel. We feel confident that the reverse will follow.

PETER SCHNEIDER.

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LETTERS TO THE EDITOR

ADMINISTRATION

DEAR SIR,

We are frequently being reminded that the administrative work of the Diocesan Bishops is so heavy that they are unable to devote sufficient time to their duties as set out in the form of Ordaining or Consecrating of an Archbishop or Bishop. Could not more use be made of the considerable number of senior officers of the Fighting and Civil Services who are being ordained to the Sacred Ministry in these days? These latter presumably have no axe to grind, no desire for preferment, and may well be only too keen to place their knowledge and experience of efficient administration at the disposal of their Diocesans. Those with staff and secretariat experience particularly, who have been accustomed to dealing with the most highly secret and personal matters, would seem to be ideally suited to the appointment of Secretary to the Bishop in the same way as an Admiral's Secretary.

Further, I am reminded of a sentence in the last letter I received from that great Bishop, Spencer Leeson—"I can bear witness that the prolonged period of lay service and experience will be a positive help to you, not a hindrance. You will naturally, as I still do, look at your ministerial functions through lay spectacles, and this will qualify you to advise and help when a 'churchy' priest might, not through any fault of his, fail."

Yours sincerely,
W. R. TINNISWOOD.

DEFFORD VICARAGE,
WORCESTER.

THE DEVIL

DEAR SIR,

Mr Cooper, in his article on the revised Catechism, suggests that if we play the devil too hard we are opening the door to dualism. However, may I make a strong plea to retain the devil in it precisely to avoid a fundamental dualism which, in its turn, may lead to: (a) Uncertainty about the doctrine of creation, (b) From (a) to a bad misunderstanding and possibly a dualistic heresy about the person of Christ which, in its turn, may produce, (c) A concept of the Redemption mediated to us through Christ which is independent of, and even inconsistent with, the doctrine of God as Creator.

The starting point of all Christian thought, as the creeds make clear, is that God is the Creator of all things—not merely all things bright and beautiful. Into his creation evil (and with it sin) has entered. Though it is contrary to God's will, evil falls within, and not outside, his purpose for finite creation (cf. W. Temple, *Nature, Man and God*, p. 501). The traditional and, I believe, sound doctrine of the rebellious angel who chose to become Satan, the prince of evil, fits the fact of evil in a creation which is wholly the work of

God. The attempts to account for cosmic evil apart from the devil (as, e.g., in Mercer's *The Problem of Creation*, p. 270 ff., or in Quick's *The Gospel of the New World*, Lecture I) are, intellectually, unsatisfying. Evil is a fact of common experience which has got to be explained, or at least accounted for, if the redemption brought by Christ is to be proclaimed as the real good news for this evil world. It is very difficult to separate (Quick, *op. cit.*, p. 17) the problem of creation from the problem of evil; or to follow him when (p. 33) he states that "the full story of the origin of evil has not yet been revealed to us". If this was in fact true, surely we should then have to question whether the world was ready for the Incarnation. It would certainly mean that lacking the revelation about evil, we could not comprehend that part of the Incarnation which is the redemptive answer to it.

We cannot isolate Christ and his gospel from the world and make a distinction (as Mercer attempts to do) between physical and moral evil and at the same time maintain the reality of a complete and full incarnation. Creation, and with it evil, must have a bearing upon our Christology. Though it has been suggested that we can desatanize scripture without damage to its essential revelation of God, it appears to me very difficult, if not impossible, to do so. If we explain away the devil, what is to prevent us from explaining away God as creator of all things, since some of the things are ungodly and evil? If we explain away the creative work of God, what are we to do about the presuppositions in the New Testament which all, with one accord, give Christ's redemptive work a cosmic setting? If churchpeople are left to make up their own minds about the reality of the devil, what is to prevent their making up their own minds about Creation, about Christ, and indeed about everything else in scripture? If God, being essentially a God of love, chose to redeem a world of which he is not the creator, wherein does his love (for love does not interfere) consist? If he is the creator, how can we explain evil, except as the work of Satan who abused the freedom God's creative love allows to rebel against him?

It is along these lines that, it is to be hoped, convocation will restore the devil to the catechism.

Yours faithfully,
W. S. Boycott.

Ewen Farm House,
Nr Cirencester.

BOOK REVIEWS

From Gore to Temple. By Arthur Michael Ramsey. Longmans. 1960. 18s. 6d.

Histories of thought are apt to be tedious. Mere jejune summaries of books and opinions, they fail, all too often, to convey the original force and interest of either. This danger the Archbishop of York has, it must be said, almost completely avoided. Discerning and sym-

pathetic, eirenic but not uncritical, his narrative advances with ease and the reader turns eagerly from chapter to chapter, regretful only, at the end, that the tale is not continued to the present day. As a survey of the somewhat devious course of Anglican theology over fifty years it is a worthy successor to the rather different studies of C. C. J. Webb and J. K. Mozley. Without any display of a laborious documentation Dr Ramsey leaves us in no doubt of his intimate knowledge of the entire period or of his ability to assess its achievements and failures with a judicial eye. To call it magisterial, however, would be inappropriate; the author's manner is too becomingly modest for that. Jargon, moreover, and the pseudo-prophetic elevation with which so much contemporary theologizing is disfigured, are happily absent. The Archbishop sees at least a modicum of truth in all views without being in any wise blind to fashionable faults and eccentricities.

And what of the story itself? *Lux Mundi*, kenoticism, the "modernism" of the Churchmen's Union and the notorious 1921 Girton Conference, liberal Catholicism, "Biblical theology", and "Temple's intellectual ecumenism provide its successive stages. Gore, naturally, enough, stands out as the predominant influence—"one of the most powerful spiritual forces in our generation", as W. R. Inge, whose own temperament and ideals were of so different a stamp, wrote of him over half a century ago. Yet very little of his literary production is likely to continue to be read. The *opus magnum* of his last years, *The Reconstruction of Belief*, is not a success: the problem he set himself to solve is, alas, far more complex than he imagined. In any case the *via media* misses the more splendid prospects on either hand, and truth does not necessarily lie along the safest paths. Beside the Tractarians Gore, indeed, was a figure innovating to the point of recklessness; yet confronted with the modernists he appeared a stubborn reactionary. But modernism also, in its Broad Church-*cum*-liberal Protestant guise, largely failed to see what, with its self-vaunting intellectual candour, it should have understood, that man is a creature "fearfully and wonderfully made", whose nature craves for more than academic sobriety and a bourgeois ethic can offer. The "analytic" method of the liberal Catholic school, of whom E. G. Selwyn, A. E. Taylor, A. E. J. Rawlinson, K. E. Kirk and Sir Will Spens were the most distinguished representatives, promised more. But Selwyn's *Approach to Christianity* is now—perhaps unjustly—forgotten, Taylor's metaphysics superseded and *Essays Catholic and Critical*, a symposium of unequal merits, wears, like the tardy *Report* of the Archbishops' 1922 Commission on Doctrine, an oddly "dated" look. Temple's sustained attempt in *Mens Creatrix, Christus Veritas* and the Gifford Lectures to construct an "incarnational" philosophy (albeit with Hegelian overtones) is impressive evidence of its author's sincere determination to resolve the doubts and questionings of his *Lehrjahre* in a "sound" traditionalism. But philosophical theology of the kind has since ceased to win confidence, and neither the philosophers, engrossed in the mazy intricacies of linguistic analysis, nor the theologians, intent upon a new and

curious exegesis, show much sign of reverting to it. For, finally, the biblical theologians, although E. C. Hoskyns' re-direction of critical purposes was needful and timely, have latterly pursued by-paths of speculative fancy, the aim and advantage of which are hard to determine. As Dr Ramsey too mildly remarks: "It has been possible for theology so to concentrate upon the exposition of the Bible 'from within' that its relations to other categories of thought can be evaded" (p. 145).

Some of us may think, as we re-read it, that the story is a disappointing one. Good work has been done, great learning acquired, but always, somehow, there is lacking that fresh sight of things which, with whatever of exaggeration and one-sidedness, has continuously marked the process of theological reflection on the Continent. A Schleiermacher or a Baur, a Ritschl or a Schweitzer, an Otto or a Bultmann—let alone a Kierkegaard or a Barth—at what point in the whole tale do we disclose anything like a comparable inspiration? And by the time the doctrines of the Continental writers have found lodging on these shores their youth and vigour have languished, with their inevitable marriage to a stolid orthodoxy.

At the price this book is unusually good value. It is sufficiently indexed, the type is clear and misprints are most commendably few.

Bernard M. G. Reardon.

Parham Rectory,
Pulborough.

The Ministry of the Spirit. Selected Writings of Roland Allen. Edited by David M. Paton. World Dominion Press. 1960. 12s. 6d.

"If I were out to organize and lead that would be different, but I long ago determined that that was not the way of the Spirit for me. It is the popular way but it is not mine. I hold that truth must win its own way, and I stand aside when I have pointed to the truth." Roland Allen, who was born in 1868 and died in 1947, prophesied to his son that his writings would come into their own in about 1960. In this book are collected some of the shorter pieces written by this amazing man, first a missionary in China, then a parish priest in England for five years, who resigned his cure in 1907 and spent the remaining forty years of his life as a voluntary clergyman. In China he learnt the immense value of the guidance of old experienced men in the Church, even if they were illiterate; in England he discovered the immense wastage of spiritual power inherent in the clericalization of the Church. The main concern of his writing is to challenge the tradition that the clergy must be a professional body of men who engage in nothing other than their clerical work, and who must depend for their livelihood upon their clerical incomes. This he attacks on the theological ground that it runs directly counter to the commands of Christ, and on the practical level because it restricts the expansion of the Church, since small groups cannot support such men. He brings a particular vigour to his discussion of New Testament principles and practice, declaring that an exclusive

stipendiary system makes void the word of Christ and is opposed to the conception of the Church which the apostles received from him. He shows the difference between the apostolic concept of the work and qualifications of the ministry and the demands laid upon the priesthood to-day. His answer to the problem of the desperate shortage of clergy, both at home and in the mission field, lies in the ordination of voluntary clergy in addition to stipendiary clergy. Men who are recognized as natural leaders of their local community, living the life of the laity, qualified by experience rather than by the training of some theological college, may have a vocation to serve which is not necessarily a vocation to a certain means of earning a livelihood. Such men may be ordained to administer the sacraments to their neighbours, and any deficiencies about their ability to preach may be quite simply and sensibly overcome by the provision of books suitable for connected reading aloud or manuals of instruction. They will not be set over against the laity; the church will be a society in which all share a common life and not merely take part in rather infrequent "services" supplemented by whist drives and bazaars, which attempt to gloss over a lack of true fellowship. In such a situation the stipendiary clergy will be in a position of rural deans at home, or pioneers in the mission field.

This is not merely a policy based upon expediency. That would be the way of the world, and Roland Allen never wanted to produce a plausible solution or sell his ideas by persuasive writing. He wrote because he was conscious of setting forth a truth of Christ which demands obedience, and he was content to believe that in time the Church would come to recognize the truth which he so unobtrusively proclaimed. "I do not trust to spectacular things; give me the seed growing secretly every time." To-day, when such matters have become questions of practical politics, Roland Allen deserves to be heard with respect and attention.

Esther de Waal.

Newnham College,
Cambridge.

What Mannner of Love. By George F. Tittmann. Darton, Longman and Todd. 1960. 18s.

The Word of Life. Extracts from the writings of Dean Vaughan of Llandaff. Edited by R. R. Williams. S.P.C.K. (Priest's Library). 1960. 9s. 6d.

Mr Tittmann's book has the seemingly brash sub-title, "How to see in the whole Bible the story of a gigantic dialogue between God and Man", which brings to mind the sort of book which claims to teach you in easy stages "How to delight your friends with your conversation" or "How to master the principles of aero-dynamics in six weeks". But this is my only quarrel with Mr Tittmann, and my hunch is that this sub-title is not his composition at all.

What Manner of Love is quite the most exciting book I have read

for four years. It is a "long view of the Bible seen from within Christian experience, through the eyes of faith". The author cannot claim that his song "pursues things unattempted yet in prose or rhyme", but in largeness of vision and depth of understanding he can certainly stand comparison with Milton, and his prose is splendidly efficient. It has to be, for it is used to express the excitement, the wonder, the tenderness, the discipline, the logic, the costliness, the perfection of "the great providential plan of God encompassing the whole of creation—time, space, matter, life".

The climax of the book is chapter ten, "Love wins—by losing", in which is set out the amazing paradox of God's love-in-action, by which rebel man is nurtured into repentant man: "The trustworthy God, unrecognized, Himself became the victim of our pride, and then rose over our rejection of Him—to proclaim and identify what had taken place. By such a death and resurrection He made us know whom we had killed, whose fault it was, and that He, the divine Sufferer, loves us still. . . ."

A book to be bought, read, and lent (when the owner's name has been inscribed) to any intelligent man who really wants to know what the Bible is all about, what the Christian faith truly is.

For good measure the author has appended occasional notes, which have the clarity and punch of the famous Churchillian minutes. The book is admirably printed.

In *The Word of Life* the Bishop of Leicester has done us a good service in editing and introducing selections from the sermons of Dean Vaughan. Not many clergy have the time, opportunity or inclination to delve into volumes of Victorian sermons, and this little book shows us what we have missed, at least so far as C. J. Vaughan is concerned. Here is expository preaching *par excellence*, scholarly without being pedantic, biblical and yet contemporary (and they remain so just by virtue of the fact that Vaughan kept remarkably and sanely clear of the contemporaneous Church politics and party factions), earnest, plain-spoken and definitely "earthed" by the particular congregation to which each sermon is preached.

One can almost see the good parishioners of Doncaster in their respectable Sunday-bests, as one reads the words (from "The First Ordination"): "While others are looking this way and that, to Convocation or to Parliament, for new names and new rules by which the wants of the world may be met and the disorders of a Church system redressed; let us rather see what we, each of us, can do for the place in which our lot is cast, and by the help of Church-Wardens, of Scripture-Readers, of District-Visitors, and of voluntary School-Teachers, do rather than discuss the work which Christ in every age looks for from His Church and from His people."

This extract must suffice to show how the Word of God spoken to God's people gathered one Sunday morning in one particular place has a timeless quality, not to be gainsaid. Clergy, inferior and superior, will do well to read and re-read these sermons, both for their content and for their technique. And may we hope for the good offices of the Bishop of Leicester in extracting more flowers from

those forty or more faded volumes? They will, surely, inspire us to *do* rather than discuss the work of Christ.

Michael Campling.

Roehampton.

The Way and the Mountain. By Marco Pallis. Peter Owen. 1960. 30s.

This volume, which is something of a sequel to the author's *Peaks and Lamas* (Cassell, 1939), is a collection of nine essays, written at different times and on a variety of topics relating to Tibet. The connecting link between them is that they all seek to capture the spirit of the Tibetan tradition of thought and spirituality. The book is attractively illustrated, and contains some interesting material on the part played by the Dalai Lama before the Chinese Communist occupation of the country. Its theological standpoint is similar to that of Toynbee and Heiler, seeking for a "transcendental unity of all religions". The third essay ("On Crossing Religious Frontiers") contrasts the standpoint of the Christian who had "but grudgingly recognized . . . the presence of an authentic spirituality in other religious" with that of the Hindu or Buddhist, who recognized "manifestations of Grace" outside their own tradition. The oriental tradition, we are told, is much less individualistic and less anthopomorphic in its concepts of Divinity. Mr Pallis has words of approval for the Congress of Faiths and for a "faith in the existence of a common spirituality at the basis of all the great religions". Adherence to the particular or a stress on the historical in Christianity can lead, we are informed, only to disillusionment and doubt. Only the "unembodied and total Truth" can be called absolute.

Because religion is "the indispensable mainspring of all valid activity", man seeks from religions "his spiritual way in the midst of this labyrinth of a modern world". The author here is concerned to draw upon the mystical tradition both in Christianity and non-Christian faiths. Aspiration to attain the truth is not enough; "the true seeker does not only wait for Grace to descend upon him but he also goes out to meet it".

Compassion is, of course, the key virtue in all Mahayana Buddhism, and one essay is accordingly given to "The Place of Compassion in Tibetan Spirituality". Compassion is basic to the Bodhisattva's vow, for, although conscious that existence means suffering and impermanence, the Bodhisattva seeks liberation not for himself, but vows that for the benefit of all creatures he will practise "charity, discipline, patience, energy, meditation and wisdom. . . ." So the Dalai Lama was called "the Precious Protector"—"a visible embodiment of the Bodhisattva of Compassion and reminder of his vow, as also a living pledge of its ultimate fulfilment". But the chapter on "The Tibetan Tradition", which is largely given to an analysis of the motives and fundamental philosophical presuppositions of the Bodhisattva, points out that not even "the saving of mankind, or even of all creation" is to be considered as an end in itself for the appren-

tice in spirituality. The naked Truth alone can be the goal. But self-help is not enough; there is need for the grace without. The author here contrasts the "tariki" (strength of another—i.e. dependence upon another), which marks the Pure Land schools of Buddhism, with the "jiriki" (self-strength), which is traditional of Zen and other schools. "Without the Buddha's Grace human effort would be like casting stones about in a vacuum."

The book could hardly—nor would it claim to—be an introduction either to Mahayana Buddhism or even to Tibetan Buddhism, but, whilst giving much to those who already have some acquaintance with such subjects, raises for the Christian the question of his attitude and his apologetic to oriental culture and religion.

R. J. Hammer.

Cambridge.

The Scope of Demythologizing. By John Macquarrie. S.C.M. Press. 1960. 25s.

A Gospel Without Myth? By David Cairns. S.C.M. Press. 1960. 25s.

Both these books are by teachers in Scottish Universities: Mr Macquarrie is lecturer in Systematic Theology in the University of Glasgow; Mr Cairns is Professor of Practical Theology at Christ's College, Aberdeen. Both books are concerned with questions which were raised originally nearly twenty years ago by Dr Rudolf Bultmann in his famous essay, "New Testament and Mythology" (in *Kerygma and Myth*, Tr. R. H. Fuller, S.P.C.K., 1953). Mr Macquarrie is on the whole in agreement with Dr Bultmann, though he will occasionally dissent from the latter's views; Mr Cairns is on the whole in disagreement with Dr Bultmann, though he will occasionally agree with him.

Those who read Mr Macquarrie's earlier work, *An Existentialist Theology* (S.C.M. Press, 1955) will remember him as the patient and gentle guide to the new ideas and the new terminology: how carefully and kindly he explained to us the difference between *existenzial* and *existenziell, geschichtlich* and *historisch, ontisch* and *ontologisch*. Now he gives us a map of the positions in the demythologizing controversy as they are held to-day, with H. Thielicke, K. Adam, etc., on the right, and F. Buri, K. Jaspers, etc., on the left, and in the centre R. Bultmann, always following the *via media*, and holding the balance between the extremes. The various aspects of the problem are clearly set out: Exegesis, History, Dogma, Kerygma, Philosophy and Language. The views of the relevant writers are explained. And the conclusion is this: "The limit to demythologizing is nothing other than the recognition of the difference between a philosophy of human existence and a religion of divine grace" (p. 244). Dr Bultmann's recognition of this limitation keeps him from going further to the left with F. Buri, and defines the scope of demythologizing.

We must be extremely grateful to Mr Macquarrie for this very thorough and informative work; whether we do or do not agree with his judgment, his book gives us a conspectus of the problems as they are understood to-day, and does this in a way which is easily intelligible to those who are not experts in this (now very technical) field.

Mr Cairns' book is much more difficult. Although it is one of the first in a new series entitled *The Preacher's Library*, one cannot help wondering how many preachers on this side of the border will be able to profit by reading it. The first part is largely concerned with a study of the philosophy of M. Heidegger and its relation to the thought of Dr Bultmann; the second part is an analysis of Dr Bultmann's theology and its relation to his sermons, *Marburger Predigten* (now translated *This World and the Beyond*, Lutterworth Press, 1960). There is also, in one of the appendices, a translation of an Easter sermon of Dr Bultmann's disciple, H. W. Bartsch, the editor of *Kerygma und Mythos*, I–V. Mr Cairns says in his Preface, ". . . it may be that some readers will do well to start reading at the second part" (p. 11), and this is certainly sound advice.

Mr Cairns' conclusion is that "all thinking about God must employ inadequate, and in that sense mythological, concepts" (p. 203). "And until Bultmann has given us a great deal more confidence in the seaworthiness of his existential judgments than he has hitherto done, that is, in their ability to reach the shores of trans-subjective validity, we would be unwise, to say the least, in abandoning the ship of mythological judgments for the somewhat unseaworthy lifeboat of existential interpretation" (p. 199).

Both authors, Mr Macquarrie and Mr Cairns, have seen the other's book before publication and commented on it; and no doubt the debate will continue. It becomes more and more involved each year, and one imagines that almost as much must have been written on Demythologizing as on the Dead Sea Scrolls. If what is wanted is sympathetic understanding of Dr Bultmann's position, read Mr Macquarrie; if what is wanted is ammunition to fire at him, read Mr Cairns.

John C. Fenton.

Lichfield Theological College.

Spirit of God. By Eduard Schweizer and others. A. and C. Black. 1960. 15s.

Spirit of the Living God. By Leon Morris. Inter-Varsity Fellowship. 1960. 4s.

Spirit, Son and Father. By Henry P. Van Dusen. A. and C. Black. 1960. 18s.

Mr Morris has produced a study of the biblical doctrine of the Holy Spirit admirable in its simplicity and sureness of touch. It deserves a wider reading public than the adherents of I.V.F., and the reviewer's own experience of teaching in a theological college overseas prompts him to recommend it as a text-book for ordinands

in Asia and Africa. As might be expected, the author is conservative in his approach, and questions involving biblical criticism are soft-pedalled. But there are several indications that he is not a fundamentalist in the strict sense of the word.

Professor Van Dusen's lectures, first delivered to divinity students in South Carolina, have prophetic force; but they sometimes irritate as well as inspire. He begins by conducting us on a happy ramble through the fields of Scripture and Church history, culling a flower here and there to admire it as "the noblest expression" of Hebrew or Christian thought, but not stopping to examine it very carefully; making a few rather hasty classifications, such as the claim that in the Apostolic Fathers the Logos is identified with the Holy Spirit, which only receives conclusive support from the *Shepherd* of Hermas; stopping from time to time to draw rapidly in his sketch-book the phenomena he has observed. If his sketches of the standpoints of catholicism and classical protestantism are caricatures, the reader may nevertheless recognize in them a challenging veracity; and by persevering to the penultimate chapter he will encounter the most important point the book has to make: the fact that "radical" or "sectarian" protestantism has preserved an understanding of the present power of the Spirit which the other heritages of Christendom have tended to suppress. Here we doubtless have a major theological concern to which others besides Dr Van Dusen are directing attention. The book ends with a quite lucid summary of Trinitarian doctrine; but after passing strictures on Augustinian and Barthian tendencies to modalism (has he read *Church Dogmatics, IV,* 1, §59?), Van Dusen commends an analogy from the life of Theodore Roosevelt which is more modalist than ever: none other than the three masks of Sabellius.

It is good news that Kittel's *Wörterbuch* has resumed publication, and we welcome further additions to the translations from it in the "Bible Key Words" series after a lapse of some years. Professor Schweizer's exhaustive article on the Spirit is a gem which may well be voted as the most valuable so far of these tools of scholarship. There can be no other single book which gathers together so much material concerning the Spirit in so short a compass. The exegesis of the doctrine of the Spirit implied in the Synoptic Gospels and Acts covers fresh ground, though the 34 pages devoted to Paul are the most solid meat. Shorter articles by other writers on Old Testament, Jewish and Gnostic thought provide a necessary background to the study of the New Testament doctrine. Some lexicographical material has been omitted to bring this volume into conformity with the size of others in the series. A commendable new feature is that the bibliography and footnotes refer only to works written in English or available in translation, on the presumption that those who can read German will turn to the original.

If one may venture to make a few criticisms, the refusal to regard the Marcan saying concerning blasphemy against the Holy Spirit as dominical, and the rejection of Cullmann's thesis in *Early Christian Worship* concerning sacramental references in the Fourth Gospel

demand fuller justification. All arguments are much compressed and at some points condensation is carried to the point of obscurity, and that through no fault of the translation.

In the impressive treatment of Pauline thought the reader may well ask whether enough consideration has been given to the occasional and pastoral character of Paul's epistles and the imaginative and intuitive character of his thinking and too much value, on the other hand, to the philosophic concepts, whether derived from contemporary Hellenism, or Judaism, which are conjectured to have been in Paul's mind when he wrote. Had Paul, for instance, when he wrote 1 Cor. 12, Gnostic concepts of being incorporated into a spiritual body at the back of his mind? It is not enough to find some parallels in Gnostic literature in order to prove this. Similarly, though Schweizer's exegesis of 2 Cor. 3. 17 may be accepted as establishing that this verse does *not* mean, "The Lord [in the passage quoted from Scripture] means the Spirit", are we not putting too much weight on a sentence taken from a passage displaying a kaleidoscope of imagery if we take it as "clearly stating that the Spirit is the ascended Christ"? Schweizer, of course, recognizes that there are other expressions of Paul's which qualify or even conflict with this. Again, has emphasis upon Paul's concept of the Spirit as "the norm according to which the believer is called upon to live" led the author to do less than justice to the highly individuating gifts of the Spirit outlined in 1 Cor. 12? We must voice these questions to show that there is still room for debate on some of the conclusions which this essay reaches.

One misprint tiresomely occurs three times—the reading of "Matthew" instead of "Mark"—and there are a few others. One suspects that a section on *πνεῦμα* in classical Greek was omitted after the notice on the dust cover had been printed.

T. S. Garrett.

Tirumaraiyur.

SHORTER NOTICES

The Old Testament and our Times. By Margaret T. Monro. Longmans. 1960. 15s.

The Old Testament as Word of God. By Sigmund Mowinckel. Basil Blackwell. 1960. 15s.

These two books are introductions to the reading of the Old Testament. They are meant to engage the attention of the interested non-expert. Miss Monro is a Roman Catholic who has been an Anglican missionary and an Editorial Secretary to a branch of S.P.C.K. Dr Mowinckel is a veteran Old Testament scholar of international repute.

Miss Monro's book began as a series of magazine articles. These have been expanded and altered sufficiently to make them into a book which is intended to introduce lay Roman Catholics to the Old

Testament. They are advised, if possible, to read from the Knox version. Non-Catholics may be confused by the Roman Catholic spelling of proper names—Nabuchodonosor for Nebuchadnezzar, Osee for Hosea, etc.—and the Roman Catholic numbering of the Psalms. It is assumed that Moses is the author of the first chapter of Genesis. There is some old-fashioned slanginess in the writing which jars in a serious book. The book may, however, serve to bring those for whom it is intended to a better appreciation of the Old Testament. There are suggested readings from the books of the Bible that are dealt with and questions for discussion groups.

Dr Mowinckel's book is a series of lectures prepared for a non-theological audience in 1938. It is an attempt to answer the question: "How can the many apparent or real obscurities in the Old Testament be harmonized with the assertion that it is the word of God?" The lectures are full of wisdom and spiritual insight and deserve careful reading. He deals firmly and clearly with the heresy of fundamentalism and delivers some memorable dicta. "All history is the miracle of God . . . All is God's interference." "To say that God reveals himself really means, according to the Bible, that he gives himself." "We should not show partiality towards God or be his (false) attorney, as Job says, by tinkering with God's world of reality on the basis of our pet religious theories." "When a man and his prayer are one, then God speaks." "We cannot label Mohammed a false prophet but must call him a prophet to a great degree bound and limited by his time: a prophet whose own ego seems more and more to have influenced how he was led and what he experienced."

It is rather hard on Miss Monro that these two introductory books should have to be reviewed side by side.

D. G. Hill.

The Theological College,
Ely.

A Commentary on the Divine Liturgy. By Nicholas Cabasilas. S.P.C.K. 1960. 18s. 6d.

The Way of the Ascetics. By Tito Colliander. Hodder and Stoughton. 1960. 9s. 6d.

By the fourteenth century the Byzantine eucharistic rite had attained almost its present form. Cabasilas' exposition, the work of a lay theologian, is among the profoundest of its kind. At its heart is the belief that the earthly liturgy is but the reflection of the heavenly: here men can contemplate the unseen divine reality. The several parts of the rite, though mostly functional, also symbolize the whole economy of salvation. The preparation of the elements represents Christ's infancy; the Little Entrance with the Gospels, his first appearing; the procession with the elements at the Great Entrance, his final manifestation. Then the sacrifice itself, effected by consecration of bread and wine. Cabasilas is clear that the sacrifice is impetratory as well as eucharistic, and thinks, in the eastern tradition, of consecration in terms of metaphysical transformation. This helps him to

reconcile the eucharistic sacrifice with the unrepeatable act of calvary: the bread and wine become the very same Body and Blood which were sacrificed on the cross. Thus the sacrifice of Christ is truly present, but not repeated.

The symbolic interpretation of the liturgy is remote from the principles of the liturgical movement. But that need not imply condemnation, and there are many theological comments of value in the book: on why we use bread and wine; prayer; the Latin theory of consecration and the canon of the mass; and sacramental theology.

Cabasilas' work is one of the most important on its subject, and is worth studying by anyone who would understand the nature and place of the liturgy in the Orthodox tradition.

To the translation, which is good, is prefixed a description of the modern liturgy of St John Chrysostom, with the most important parts given in a modern translation.

In eastern spirituality the sacramental way of divinization is complemented by *The Way of the Ascetics*. The author is a Finnish Orthodox of our own day, a divinity teacher, married and with a family. Its short chapters, well suited for daily meditation, contain the essence of traditional teaching on the warfare of the Christian with the evil embedded in his selfish heart. Not an anthology, it is the fruit of the author's own assimilation of, and reflection on, the works of the Fathers, against the background of modern life. In his introduction, Fr French rightly calls its level of discipline "heroic"; but there is plenty to stimulate even a halting following of the way.

H. M. Wybrew.

St John's Clergy House,
East Dulwich.

Louise de Marrilac. By J. Calvet. Translated by G. F. Pullen. Geoffrey Chapman. 1959. 18s.

A well-produced book of 200 pages, with no index and no bibliography, seems rather expensive at the price. The author has already written a much fuller and more satisfactory work on St Vincent de Paul, who was the spiritual director of Louise. Perhaps the evidence was too scanty for the provision of more than a somewhat indistinct outline of Louise's earlier life. However, it is as foundress of the Sisters of Charity that she is rightly remembered and revered. It is not always realized how revolutionary this Foundation was in her time. In its own way it was quite as revolutionary as the experiments with priest-workmen in our own age. One would have liked to have had a fuller treatment of this theme.

We can, however, be grateful to the author for an interesting study of the prayer life of Louise. This is perhaps the best part of a rather sketchy and unsatisfying book.

B. M. Oman, O.G.S.

Bute Street,
Cardiff Docks.

What is the Eucharist? By Marie-Joseph Nicolas, O.P. Burns and Oates. 1960. 8s. 6d.

Is that Good Doctrine? By David Stacey. Epworth Press. 1960. 12s. 6d.

Rediscovery of the Bible. By Bernhard W. Anderson. Lutterworth Press. 1960. 21s.

All three books are written for the intelligent layman and can be recommended to such. *What is the Eucharist?* is No. 52 in the R.C. Faith and Fact Books and is not likely to appeal to many outside those brought up in the scholastic theological idiom. Where the author gets away from this and speaks from experience and devotion his appeal will be much wider. It is a hopeful sign that so much of the book bursts out of the scholastic idiom.

Mr Stacey, a Methodist, returns to Christian origins and the Bible purged of accretions, particularly those which have come from Plato, the Stoics, pantheism and humanism. He writes undogmatically but orthodoxly, trying to answer difficulties and allowing plenty of scope for a legitimate Christian agnosticism. There is a small misprint on p. 30. The price is rather high for a small book of 130 pp.

Of the three books, *The Rediscovery of the Bible* is the largest and best. It is the result of lectures which have been thoroughly discussed by a small committee of students, whom the author modestly describes as co-authors. It is extremely readable, laced with humour and pithy sayings without ever becoming superficial. The fruits of critical scholarship are accepted gladly. The Bible is presented as a historical pageant, which is the triumphant working out of God's purpose in spite of all attempts to oppose it. Great emphasis is based on the Covenant relationship between God and man throughout, so that the serious reader is made to feel an actor in the divine drama. Each of the ten chapters not only advances the drama but also answers from the Bible a typical question troubling the modern conscience, i.e. "Is the Christian God truly the God of wrath?", "Why do good people suffer?". Admirable for lay readers and preachers generally, and for any desiring to gain a bird's-eye view of the Bible. It demands careful reading.

Ian R. Carrick, O.G.S.

Irene, Transvaal.

Jesus of Nazareth. By Günther Bornkamm. Hodder and Stoughton. 1960. 21s.

Pauline Mysticism. By Alfred Wikenhauser. Nelson. 1960. 25s.

Ancient Judaism and the New Testament. By Frederick C. Grant. Oliver and Boyd. 1960. 21s.

The Four Gospels. By Lucien Cerfaux. Newman Press. 1960. 9s. 6d.

Professor Bornkamm, of Heidelberg, examines the ministry of Jesus in most of its many aspects. He writes for the layman as well

as the scholar, so that one cannot blame him for systematically covering ground that has been covered so often before; but potential readers must be warned that his style (or at any rate the style of the translation) is often heavy and sometimes obscure. For the general purposes of the English-speaking public most things in this book have been better said by other writers.

Those, however, who wish to keep in touch with continental scholarship are well advised to read the book. It is interesting as an attempt to recover the historical Jesus from the mists in which he has been enveloped by the more extreme Form-Critics (notably Bultmann). Bornkamm's portrait of Jesus is certainly not as full as the one to which we are accustomed through the writings of (let us say) Vincent Taylor or the late T. W. Manson. At the same time he provides *sufficient* historical data for the maintenance of faith in the Christ of apostolic preaching. The uniqueness of Jesus as the One who reveals God's fatherly Reign emerges beyond dispute.

Nearly all the positive elements in Bornkamm's reconstruction are contained in chapter 3. "Jesus belongs to this world. Yet in the midst of it he is of unmistakable otherness. This is the secret of his influence and his rejection" (p. 56). "Every one of the scenes described in the Gospels reveals Jesus' astounding sovereignty in dealing with situations according to the kind of people he encounters" (p. 58). Both his words and acts have an unparalleled immediacy and power; they bring men face to face with the absolute claims of God the Father and King; and so they inevitably precipitate either judgment or salvation. "To make the reality of God present: this is the essential mystery of Jesus. This making-present of the reality of God signifies the end of the world in which it takes place" (p. 62). But "end" must be understood in terms of each person's own existence. "In the encounter with Jesus, this is left to no one: the past whence he comes is no longer confirmed, and the future he dreams of no longer assured. But this is precisely why every individual is granted his own new present. For life, world and the existence of every individual, now stand in the sudden flash of light of the coming God" (p. 62–63).

This, surely, is existentialist exegesis at its best. While not containing the whole of Jesus' eschatology it gives the aspect of it that most vitally concerns us now, as it concerned the disciples, Pharisees, and sinners to whom the historical Jesus spoke. Yet Bornkamm's negations do not win assent. He denies that Jesus gave himself the title "Son of Man" or that he was acknowledged to be the Messiah before the Crucifixion (chapter 8). These negations are put forward with hardly any argument, as if they were self-evident. Thus the historicity of Peter's confession at Caesarea Philippi is questioned without the slightest justification (p. 173). Similarly the title "Son of God" is treated in less than a page of an Appendix (226) where Matt. 11. 27 and Mark 13. 32 are dismissed on the (again undefended) ground that they reflect "the Credo of the Church".

This type of critical dogmatism is unacceptable. If it is simply a question of choosing between the account of St Mark and the un-

proved hypothesis of Professor Bornkamm there is little doubt concerning the direction in which the vote of the reader will be cast. It may be added that the opening chapter on the relation between faith and history consists in little more than a few highly general observations that fail to provide either (*a*) a definition of terms, or (*b*) a set of criteria by which the historically authentic elements in the gospels can be established. The tone here too is dogmatic. Thus Paul's lack of interest in the pre-Resurrection Christ is affirmed on the score of one misinterpreted verse (2 Cor. 5. 16, p. 17).

Wikenhauser's book has merit. He shows that the Pauline phrase "in Christ" often has a "local" sense. It means that through baptism and faith believers enter into so intimate a union with their risen Lord that they share his life and thereby manifest his character. Perhaps the most valuable chapter is the fourth, which compares and contrasts Pauline with pagan Hellenistic mysticism at every crucial point. Two queries arise. First, it is remarkable that Wikenhauser does not once refer to the view (held by, for example, W. D. Davies, E. G. Best and Alan Richardson) that "in Christ" is to be understood by analogy with "in Adam". Secondly, Wikenhauser is forsaking objective exposition when he writes that "faith", for Paul, "does not refer to grasping the living Christ, nor to surrendering oneself to him", but means merely the acceptance of the message of salvation (p. 132). Gal. 2. 20, which is the classical summary of Pauline mysticism, is a sufficient refutation.

Frederick C. Grant's book is animated by the conviction that Christians have been in danger of underestimating the importance of Judaism for the interpretation of the New Testament. One might have thought that the danger had been amply averted by recent attention to Jewish background. To-day there seems to be a greater need for asserting the theological propriety of Greek elements in early Christian thought. In any case this book adds nothing to the store of facts that are already widely known. Moreover, Grant allows his somewhat aggressive enthusiasm to impair his assessment of the facts. Thus he quotes the *Eighteen Benedictions* which were part of the synagogue liturgy; but he fails to note that their nationalistic spirit is wholly incompatible with the outlook of Jesus.

The little book by Cerfaux is of uneven quality. There are some judicious comments on oral tradition (chapter 1) and the "tetramorphic" gospel (chapter 6); but the central chapters are seriously marred by a failure to give a thorough treatment of such fundamental questions as the priority of Mark and the historical authenticity of the Johannine discourses.

H. P. Owen.

University College,
Bangor.

The Plain Man Looks at Himself. By William Purcell. Collins. 1960. 12s. 6d.

Self-examination, like all personal prayer, is something that, by its very nature, must be worked out, with the help of God, by each

individual by himself or herself. Even so the individual does need guidance, and on the whole the Church of England fails to provide this for its members. The usual forms of self-examination are either too general ("Have you wronged your neighbour in thought, word or deed?") or else they miss the mark completely for most people (one such form asked, "Have you committed murder?").

Here is a book which avoids both these extremes by getting down to basic details; it has the added merit of being positive, where so much self-examination is negative. It begins with a helpful introduction to self-examination and then devotes a chapter to each of St Paul's fruits of the spirit. After studying each one thoroughly it supplies some searching questions and ends with a number of relevant quotations. This is a book which can be recommended profitably to anyone who first realizes that no book can save him the hard work that must be done by anyone who wishes to advance in the spiritual life; for any such person who is willing thus to use a book of this length (and that is by no means every "plain man"—even amongst active Christians), *A Plain Man Looks at Himself*, used chapter by chapter over a period of time, could be of inestimable value.

GUY BENNETT.

MINEHEAD.

St Augustine ON THE PSALMS (Psalms 1–29) ANCIENT CHRISTIAN WRITERS, XXIX, Translation and Notes by Dames Scholastica (Hebgin) and Felicitas (Corrigan), O.S.B. Longmans. 1961. 35s.

St Augustine's *Enarrationes* are unlike modern commentaries. To the bishop of Hippo it was but a secondary interest who wrote a psalm or what he meant by it. Such things belonged to a superseded order. The Psalms only came alive when their subject was revealed to be either the *Homo Dominicus* (Jesus) or Christ recapitulating the life of his Church. The translators, in their introduction, call this "the application of theology to history". A more matter-of-fact description might be that the words of a psalm precipitated whatever they might out of the wealth of devout Christian understanding in St Augustine's own heart and mind; a process demanding a subtle type of argumentation unfamiliar to the modern English reader. More is required, therefore, than the rendering of so much Latin into English. And here difficulties begin. Where the whole work may fill eight such volumes, explanatory notes must be kept down to a minimum. Those provided are few and good. But even *diapsalma* had, apparently, to be grudged a note. This means inevitably that the less learned will fail to digest much of the text. A pity! Nevertheless, the persevering ones will be rewarded by those passages—and there will surely be some—that yield them new insights into the Christian faith.

W. TELFER.

FAVERSHAM.

MAMBU. By Kenelm Burridge. Methuen. 1960. 42s.

The so-called Cargo Cult is a well-known phenomenon of life in primitive countries. The idea is that the white man receives everything for nothing, and that he deliberately withholds from the indigenes cargo (goods) which their departed ancestors have sent for them. Such cults usually arise through the leadership of one particular individual of strong personality, whom Burridge calls the "charismatic figure", one of whose attributes is anti-Europeanism. Burridge draws attention to the feature in these cults which should be of the greatest interest to the Christian missionary, viz. that back of the native cultist's mind is the desire for a "new birth", that he may be a "new man" on an equivalence with the European. This, says Burridge, rather than the mere coveting of cargo, is the crucial feature of the cargo-cult. And by it, the sense of "guilt" which the native has in the presence of the European, stemming from a sense of some primal disobedience, will be removed.

The author sees that the one hope of resolving the race-relation problem inherent in cargo-cults is the "moral European", that is, the European who is prepared to get sympathetically close to the indigene, not by distributing largesse as a lord bountiful, but by honestly attempting to learn his thought-processes, language and customs, and thus help to remove, by sharing, the sense of guilt. That is as far as the author himself goes. But we would add that if that European is a believing Christian, and can get the indigene to see that neither the "moral European", nor any other *man*, can be the final answer (the final "charismatic figure"), but only God himself, then the Christian religion will be vindicated as the final answer to, and substitute for, the cargo-cult.

Here is a glorious opportunity for Christian missionaries, who would do well to read this book and learn humbly from some of its criticisms of Europeans, missionaries included (e.g. p. 208, the Europeans "preached brotherhood and ate in splendour alone, despising Kanaka food").

DAVID HAND.
Bishop-coadjutor of New Guinea.

THE PASCHAL LITURGY AND THE APOCALYPSE. By Massey H. Shepherd. Lutterworth Press. 1960. 7s. 6d.

LAMBETH AND LITURGY. By A. H. Couratin. C.L.A. 1959. 9d.

SACRAMENTAL PRAYER. By Conrad Pepler, O.P. Bloomsbury. 1959. 10s. 9d.

THE SPIRIT OF GOD IN THE LITURGY. By G. Lefebvre, O.S.B. Burns and Oates. 1959. 7s. 6d.

DRAW NEAR WITH FAITH. By M. Sullivan. Mowbrays. 1960. 4s. 6d.

The title of Dr Shepherd's book is a little misleading, as less than a quarter of it, some twenty pages, is devoted to his thesis that "the outline or plan according to which the visions (of the Apocalypse)

unfold is . . . probably laid out in a scheme that follows the order of the Church's Paschal liturgy". With understandable caution, he proposes neither that the Apocalypse is a Paschal liturgy, nor that it is a commentary upon it, but only "that the Paschal liturgy has presented to the Seer a structural pattern for the presentation of his message". The weakness of his case, as he admits, is that to detect such a pattern he has to make use of later, often much later, liturgical evidence. Even so his correlations between the Apocalypse and the liturgy are often unconvincing, except in the clear case of the Marriage Supper of the Lamb and the Hallelujah that precedes it. The remainder of the book is a collection of well-documented essays assessing the available evidence about the Church's Paschal celebration during the first two centuries.

In *Lambeth and Liturgy* the Principal of St Stephen's House comments with his customary acuteness on recent official Anglican thoughts about Prayer Book Revision. The pamphlet also contains a useful note of four pages by Dr E. L. Mascall on the Eucharistic Sacrifice.

Fr Pepler, in the essays collected together under the title *Sacramental Prayer*, shows a mind of wide sympathies. He writes robustly and, among other things, has wise words to say about penance and the worship of images.

By contrast, in *The Spirit of God in the Liturgy* Dom Lefebvre makes an uncritical use of Scripture and, for a leader of the "Liturgical Apostolate", manifests a surprisingly unhistorical approach to liturgy. Perhaps the book suffers from being translated into that peculiarly stilted English favoured by some Roman Catholics and more easily recognized than described.

Draw near with Faith is sub-titled "Some Thoughts on the Holy Communion". The author chooses to comment on what he calls four "moments" in the service: Covenant, Commemoration, Communion and Consecration. He does so with piety, but as these "moments" are not really dependent on the actions recorded in 1 Cor. 11. 23–25 the reader is left in doubt about the connexion between the Holy Communion and the sacrament instituted by Christ.

Victor de Waal.

Cambridge.

New Ways with the Ministry. Edited by John Morris. Faith Press. 1960. 3s. 6d.

The Priesthood of all Believers. By Cyril Eastwood. Epworth Press. 1960. 30s.

The Parish Seeks the Way. By Michael Hocking. Mowbray. 1960. 10s. 6d.

The deal of ingenuity lately expended on such evidences as we possess of the origins of the Christian ministry did not notably elucidate or increase the stock of knowledge already to be found in the classic essay appended by Bishop Lightfoot to his commentary on

Philippians. Nor did the estimate of themselves, increasingly adopted by clergymen and their diminishing following among the laity, pay much attention to perhaps the greatest theological historian ever to have had his home in the Church of England. The most part merely failed to hear of the comparative novelty of notions which it was convenient to attribute to the apostles; the unblinkered few engaged in seeking means to turn positions which unpresupposing scholarship had firmly entrenched. Thus the very sacerdotalism, the first intrusion of which had been exposed, became ever more widely fashionable. Only now, and in some quarters with a vengeance, does usurpation descend from its throne, again to rub shoulders with the multitude of believers.

Of this change of heart at its most thorough-going, the address delivered by the Bishop of Woolwich at a conference held at Keble last summer and printed in *New Ways with the Ministry,* is an excellent account. Even more significant than that it should have been delivered, and in those halls, is that it could count upon the deserved applause of so representative a company as had gathered there. Its theme is the removal of the barriers which check the free flow of ministry potential in an ordered but disinhibited Church. This is not a new theme, nor indeed are the points of history adduced by the Bishop in support of his thesis the discoveries of a recent research. Gibbon might smile to see a story which his penetration already put together with singular and detailed accuracy turned to edifying use. But here is a refreshing refusal to beat about the ecclesiastical bush, so that a strong case is made boldly and with brevity. It is to be hoped that the book, which also contains contributions by Donald Tytler, Chancellor Garth Moore, and Bernard Pawley, will gain the attention of others than only those who already share its outlook. John Morris, Vicar of Longbridge, Birmingham, both edits the symposium and reviews a conference, the idea of which came from that diocese. One of its merits was that in providing for future thinking together it did not provide the thinkers with a blueprint. God forbid that what is burgeoning in the Church (and it is much) should be made the subject of a systematic botany. We know of no better bird's eye peep at it than this.

Few of us have perhaps been so well acquainted with our Hooker as to realize that he supported Dr Robinson in preferring the term, presbyter, to the term, priest. Still fewer will have known, before we read Mr Eastwood's *The Priesthood of all Believers,* that those who have the whole congregation saying the Prayer of Humble Access and the Prayer of Thanksgiving at the Holy Communion are at last putting into effect what Bucer recommended in the sixteenth century. That Reformer, one is brought to feel, might well be rehabilitated as patron saint of the liturgical movement. One reader found himself valuing Mr Eastwood's book most of all for such sidelights. Its sub-title should be noted—"An Examination of the Doctrine from the Reformation to the Present Day". So restricted an examination can hardly be balanced or provide the work for which the times seem to be crying out. Cyprian indeed, the villain of the

piece (and he has much to answer for), receives fairly extended notice in a chapter on Luther. Strangely, and even a little irrelevantly, the opponent of Pope Stephen is presented from Roman Catholic sources with an emphasis which might lead one to suppose him a very fountain-head of Ultramontanism. As to the present day, the new temper which has produced *New Ways with the Ministry* goes unnoticed, and even Lightfoot receives no mention in a chapter on Anglicanism. Mr Eastwood is, in fact, concerned, though his incidental references are wide, with the Fathers of the Reformation, the Puritans, Wesley, the early Evangelicals. Among them he moves with erudition and naturally they have much to say, and indeed to reiterate in not dissimilar remarks, about a doctrine of such prime importance to them. The writer of the full-length study, for which one is left longing, will be grateful to Mr Eastwood, and so will those who whet their appetites for it with this extensive instalment. To get the instalment into true perspective will require more news, not only from former Carthage and present Oxford, but from local churches, and they become legion, where the priesthood of the People of God is being lived together.

Of such a parish *The Parish seeks the Way* provides a workmanlike account, and St Ambrose's, East Bristol, proves that it is possible to be both "central" and exciting.

Frank Bennett.

Minehead.

Jewish Values. By Louis Jacobs. Vallentine Mitchell. 1960. 21s.

Jewish Existence. By Ignaz Maybaum. Vallentine Mitchell. 1960. 21s.

Louis Jacobs seeks first to justify the application of the adjective Jewish to the great religious values he treats without claiming them exclusively for the Jewish Faith, secondly to give an intelligent exposition of their traditional meaning, and thirdly, without being too "modernistic", to indicate their relevance to the modern situation.

The Christian reader need not fear that the first two aspects make dry reading. In fact, he will find here much to dispel that one sided view of Jewish religious writing. Naturally there are many quotations from the Rabbis but they are most aptly chosen (e.g. p. 66).

The traditional explanation of the virtues contains many flashes of real insight, e.g. on the various types of religious fear (p. 37), and on the distinction between hypocrisy, sincerity and true disinterestedness (pp. 66). In addition, there is a healthy self criticism of the particular pitfalls in the traditional Jewish view of emphasis on the unremitting study of the Torah; indeed the author admits the danger of mere repetition, ". . . piously mouthing its words" (p. 16). (Let us admit the same danger in the daily saying of the Office!)

No theologian finds it easy to apply traditional values to the

twentieth century situation. Louis Jacobs does this courageously and with remarkable exegetical skill.

There are occasions when the line of thought could most easily develop into the insights of Jesus, such as on the value of giving ourselves without thought of reward (p. 68, cf. Matt. 10. 39). The excellent admonition referred to on pp. 104 f. would be greatly invigorated by the distinctive Pauline method of exegesis, in referring to a concrete act, deed or attribute of Jesus. One such tentative approach is made when the words of Jesus (cf. John 15. 3, pp. 124–134) on self-sacrifice are taken as normative to which Jewish teaching is shown to approximate.

Ignaz Maybaum says much that is important and stimulating in his *Jewish Existence,* but the argument is so diffuse and the generalizations are so frequent that one is often lost in an esoteric mist. Yet one can hardly be surprised at complexity when an attempt is made to trace the meaning of Jewish existence against the background of civilization and its 57 varieties!

If there is much, as indeed there is, with which one must disagree, the meaning of Jewish existence is borne out by the author's insistence on asking the right questions, not only the *how* of existence, but also the *why* and the *who*. The shallowness of mere culture and religious indifferentism are not lightly dealt with but seen against the severe lessons of history, summed up in such words as, "Hitler, Auschwitz, Theresienstadt, Hiroshima . . . Russian purges, McCarthyism" (p. 81). This is further underlined by a real grasp of the prophetic conviction that God is King and the involvement of being called into existence by that God.

PETER SCHNEIDER.

ST LUKE'S,
HAIFA.

BOOK NOTES

The Journal of the Historical Society of the Church in Wales, Vol. X, contains articles on "The Election of David Martin, Bishop of St David's, 1293–6" by W. Greenway, on "Disciplinary Cases against Churchwardens in the Consistory Courts of St David's" by W. T. Morgan, and on "Bunsen's Reviewer" (i.e. Rowland Williams) by O. W. Jones. The principal articles in the January number of *The Hibbert Journal* were devoted to various aspects of Higher Education. *The Saints of Cornwall,* Part I, "Saints of the Land's End District", by the late G. H. Doble, edited by Donald Attwater (16s. post free, from R. M. Catling, Pusey House, Oxford), is the first instalment of a republication of the Cornish Saints Series of booklets which appeared at intervals between 1923 and 1944. *A Lectionary compiled on untried lines* by R. Waterfield, formerly Dean of Hereford (Faith Press, 3s. 6d.), is a revision of *A New Lectionary* which he published in 1950, and about which he contributed an article to THEOLOGY in May 1949. *The Teach Yourself Bible Atlas* by H. H. Rowley (English Universities Press, 8s. 6d.) is a handy aid to Bible study. *Crucified and Crowned* by William Barclay (S.C.M. Paperback, 5s.) is a book on the Atonement which is based on articles that the author wrote for *The British Weekly*. *The Enduring Passion* by T. E. Jessop (Epworth Press, 5s.) was the Methodist Lent Book for this year. *Love of Christ* by Lev Gillet (Mowbrays, 3s.) is an anthology from writings and inscriptions of the first three centuries. *The Meaning of Grace* by Charles Journet (Geoffrey Chapman,

12s. 6d.) is a study of Grace on scholastic lines, based on a series of spoken discourses. *Holy Bible from the Peshitta: the authorized Bible of the Church of the East* by George M. Lamsa (Collins, 45s.) is a complete English translation of the Peshitta Bible which will be of interest to the general reader of the Bible: the academic qualities of the translation were discussed by de Boer in *Vetus Testamentum*, VIII, p. 223. *Jesus of Nazareth* by H. K. Luce (A. and C. Black, 15s.) is a life of Christ for young people by an experienced schoolmaster. *Take and Read* by E. H. Robertson (S.C.M. Press, 8s. 6d.) contains much useful guidance for Bible study groups. *The Theological Foundation of Law; a radical critique of natural law* by Jacques Ellul (S.C.M. Press, 18s.) is a translation of a book that originally appeared in French in 1946, and that should not be missed by anyone who is concerned with the theology of law. *Le Milieu Divin: an essay on the interior life* by Pierre Teilhard de Chardin (Collins, 18s.) is an English translation of one of Teilhard's earlier works. The translators could not think of a satisfactory rendering of the title, and they evidently experienced a good many other difficulties as well. It may well be that what is most important in Teilhard's message is better conveyed through this book than by *The Phenomenon of Man*, the review of which by Prof. Medawar in the January number of *Mind* needs to be reckoned with. *People of the Way* by Neville D. Gill, Vicar of Battersea (Skeffington, 18s.) contains suggestions for helping people who are suffering from depression, guilt, fear, tiredness, and other concomitants of modern urbanization. In the January issue of *The Harvard Theological Review* articles by John E. Smith on "The Permanent Truth in the Idea of Natural Religion" and by Jurgen Herbst on "Francis Greenwood Peabody: Harvard's Theologian of the Social Gospel" should be noted. There is an article on "Stérilisation hormonale et morale chrétienne" by M. Thieffry, S.J., in the February number of *Nouvelle Revue Théologique*.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

Allen and Unwin: Yehezkel Kaufmann, *The Religion of Israel* (42s.); Moses Hadas, *Humanism* (15s.).

Association for Promoting Retreats: Mark Carpenter-Garnier, *God's Call: addresses for a short retreat* (2s. 6d.).

Geoffrey Chapman: J. M. Perrin, O.P., *Secular Institutes* (10s. 6d.).

Delachaux et Niestlé: Max Thurian, *L'unité visible des chrétiens et la tradition* (3 NF.).

Éditions Fleurus (Paris): François Biot, O.P., *Communantés Protestantes: la renaissance de la vie régulière dans le protestantisme contiental* (7.75 NF.).

Faith Press: Roger Schutz, *This Day belongs to God* (7s. 6d.).

Lutterworth Press: Franz J. Leenhardt, *The Epistle to the Romans* (45s.).

Oliver and Boyd: Curt Kuhl, *The Old Testament. Its Origins and Composition* (25s.); Walter Lüthi, *The Letter to the Romans* (21s.).

Oxford University Press: John M. Elphinstone-Fyffe, *Three Hours* [proposals for a new form of Good Friday service] (12s. 6d.).

Penguin Books: Clifton Wolters (Ed.), *The Cloud of Unknowing* (3s. 6d.); Alfred Cobban, *A History of Modern France*, Vol. 2, 1799–1945 (5s.).

St Anthony's Press (York): J. Taylor, *Medieval Historical Writing in Yorkshire* (3s. 6d.).

S.C.M. Press: John V. Taylor and Dorothea Lehmann, *Christians of the Copperbelt* (30s. and 16s.); Hugh Martin, *They Wrote our Hymns* (6s.); Colin Dunlop, *Anglican Public Worship* [paperback edition, with a new chapter on "Prayer Book Revision"; the 1st edition was reviewed in Theology, September 1953, pp. 346 f.] (6s.); A. B. Rhodes, *Psalms* (6s.); J. P. Love, *1–3 John, Jude, Revelation* (6s.); A. C. Winn, *Acts of the Apostles* (6s.); H. T. Kuist, *Jeremiah* (6s.).

S.P.C.K.: L. S. Hunter, *A Mission of the People of God* (7s. 6d.).

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